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[illegible]DEN PROTECTORATE

A Report on the Social, Economic and Political Condition of the HADHRAMAUT

By

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PREFACE.

The information presented in this report was collected for the 114 most part during a tour in the Hadhramaut in 1934-5. Apart from this tour the report owes a good deal to subsequent visits to Mukalla up to March of this year, and to two years almost continuous contact with the affairs of the country. Valuable information connected with colonies of Hadhramis in other countries has also been supplied by the administrations and others concerned.

I set out on the tour referred to, accompanied by my wife and Khan Sahib Hasan Muhammad Salih Ja'fer, who has rendered many political services to the Government, on 29th October 1934. We left Aden for Mukalla by steamship, and after five days there went by donkey to the Wadi Du'an where we stayed two nights in 'Aura, and continued on donkeys to Henin. From Henin we drove to Shibam by car, and after a short stay journeyed on camels through part of the almost unknown Sei'ar country. We made a slight detour to visit the tomb of the Prophet Salih in the Wadi Khonab, and then followed the Wadis Ser and Sodaf to the northern watershed, returning to Shibam by the Wadi Qubhudh, where the inhabitants, members of the Harizi tribe, live in caves in the walls of the wadi. On our return to the Wadi Hadhramaut we went by car to Tarim where we spent a few days. During our time in the Wadi Hadhramaut we paid three short visits to Seiyun. From Tarim we travelled with camels down the hitherto unexplored Wadi Maseila, visiting Qabr Hud, the most sacred site in the Hadhramaut, and finally reached Seihut after passing through the country of the Mahra people. From Seihut we took a dhow to Shihr and after two days returned to Mukalla by car. Here we spent a further week and arrived back in Aden by steamship on New Year's Day, 1935.

Among the principal objects of the tour were an enquiry into 121 the social, economic, and political conditions of the country, and the making of contacts with its rulers and people. In the course of this work a considerable amount of material was collected which can be classified as follows :—

1. *Political.*—Apart from information as to the political situation, collected from representatives of all sections of the population, I obtained much material on the various tribes of the country and the inhabitants generally. A great deal of this was taken down verbally during the journey, and much was contained in reports and notes given to me by many of the important authorities and inhabitants with whom I came in contact. Information regarding the Mahras has been omitted from the report.

2. *Economic and Social.*—A considerable amount of information was obtained, by observation and from different sources, on the condition of the people, their methods of living, their industries and the resources of the country, as well as on the finance and

121 organization of the Qu'aiti and Kathiri states, whose dominions together make up the country referred to in this report as the Hadhramaut.

3. *Geographical.*—A complete watch and compass traverse was made of all the route traversed on foot, on donkey, or on camel. When travelling by car all mileages were recorded. Topographical notes in very full detail were made along the whole of the route. The heights of all halts were taken by aneroid barometer, and temperatures were also recorded. We took 1,330 photographs and 800 feet of cinema film.

4. *Natural History.*—Specimens collected included one mammal, one reptile, one batrachian, 330 insects, spiders, scorpions, centipedes and crustacea, six fossils, eight mineral specimens and 160 botanical specimens. These were all forwarded to the British Museum and reports received. A tin of Du'an honey was also forwarded through the Colonial Office to the Imperial Institute for analysis and report. The report is incorporated in Chapter VII.

5. *Archaeological.*—Although a large number of fragments of inscriptions and other objects were obtained, it does not seem likely that they will prove of exceptional interest. A collection of objects from a Himyaritic tomb in Tarim and some possible stone implements were sent to Professor C. G. Seligman, and I have received some notes from him. He considers the principal feature of interest to be the discovery of sites of manufactories of obsidian, chert, and flint instruments. Various other inscriptions in the country hitherto unrecorded were photographed or copied. The language and characters of one painted inscription found in the Wadi Maseila have not yet been fully determined. Dr. A. S. Tritton of the School of Oriental Studies, who has examined it, has indicated certain similarities, apart from Himyaritic, to Ethiopic and to the North Arabian alphabets of Thamud and Safa.

The information referred to in the first two heads above is included in this report. The remainder, which includes the description of the country visited, has been partly dealt with in papers to the Royal Geographical and Royal Central Asian Societies, and may be made available in other forms.

114
124 I must claim some indulgence for this report, as it will be understood that comparatively speaking the length of time spent in the country was very short. It will be readily understood also that with the wholesale collection of information in a short time it is not possible to obtain all the check desirable, and many of the statements made depend on a single informant. It is however useful that as much as possible should be recorded so that, as opportunity occurs, the information given may be revised.

000 I should like to take this opportunity of acknowledging the great assistance I received from my wife and Khan Sahib Hasan Muhammad on the journey. It would not have been possible to obtain as much information and material without their assistance.

128 My wife was almost entirely responsible for the natural history 126 collections and for a great deal of the topographical information. As she had access to the women in the country she was able to obtain much information from a source that is often left unexplored. She kept a journal daily in which were recorded all the rough notes made during the day. The journal amounted to 500 quarto written pages. Khan Sahib Hasan Muhammad was likewise most helpful in collecting information. He took down a great deal of the tribal information and collected written memoranda from all and sundry. He also recorded as far as possible the Arabic spellings of places we passed. My wife has also had a large share in the preparation of this report, and has been responsible for much of the translation and collation of the material obtained. In addition she has done the bulk of the typewriting.

000 I have also to thank Professor H. A. R. Gibb and Miss Freya Stark for reading the historical chapters and making certain suggestions.

Great care has been taken in an endeavour to ensure the spelling of Arabic words in accordance with the method used officially, which is generally known as the R.G.S. II system. The word "Hadhramaut" is pronounced in the country "Hadhramoot"; *ai* and *ei* are pronounced as *i* and *a* in Kite and Kate respectively.

W.H.I.

London,
19th July, 1936.

INTRODUCTION.

131 The coast line of the Aden Protectorate starts in the west from Ras Murad opposite the island of Perim, and runs eastward to Ras Dharbat 'Ali, which separates it from that of the Sultanate of Muscat and Oman. Roughly speaking, the Protectorate is bounded in the interior on the west and the north by the Kingdom of Yemen and the Great Desert, and on the east by the Qara country which is part of the dominions of His Highness the Sultan of Muscat and Oman. It also includes the island of Soqotra. The Hadhramaut lies in the east of the Protectorate between the Wahidi and 'Aulaqi countries on the west and the Mahra country on the east. North, it reaches to the Empty Quarter.

643 631 The two principal chiefs of the Protectorate are Their Highnesses the 'Abdali Sultan of Lahej and the Qu'aiti Sultan of Mukalla. The capital of the former lies about 20 miles north of Aden and that of the latter some 300 miles east. It will be easily realized that these two chiefs are by their geographical positions the natural leaders of the western and eastern parts of the Protectorate, and the 'Abdali Sultan, who is the premier chief of the Protectorate, has established his hegemony over the western portion. In some ways the Qu'aiti Sultan is perhaps the most important ruler of the Protectorate, for he controls, or has direct influence over, a larger population than any other chief, and, except for the Mahra Sultan of Qishn and Soqotra, whose nominal kingdom extends over a much wider area, he rules the largest tract of territory in the Protectorate. Although he is acknowledged by the Kathiri Sultan as having precedence in the Hadhramaut, he has not yet secured recognition by the Wahidi Sultans, or by the Mahra Sultan, as their natural leader.

643 648 636 The whole of the Aden Protectorate is ruled by its own chiefs, who are independent as far as their internal affairs are concerned. Their relations with the Protecting Power are for the most part regulated by treaty, and while their foreign affairs are entirely controlled by His Majesty's Government, interference in matters of domestic concern is generally limited to advice.

121 This report offers a survey of the social and political organization of the Hadhramis and of the resources of their country as seen by the writer. The object of this introduction is to give a brief indication of the present trend of development as it appears to him.

176 185 There is an extraordinary complexity of social and governmental organization in the Hadhramaut. The country is in a transition period between the disappearance or modification of the earlier social organization, which has itself evolved with the centuries, and the development of Government more or less on modern lines.

The various classes of society in the Hadhramaut are described in the report, and the interplay of some of them, one with another, has, in the course of time, as in other countries, given rise to abuses which, as the life and thought of the Middle Ages is influenced by the increasing current of modern ideas and development, have 178 stimulated from within a desire to shake off the shackles of the old order. To some extent the old order is adapting itself to modern 185 conditions, though there are still, for instance, diehard conservatives among the church party, who, fearful for the disappearance of their power and prestige, cling to a bigotry which refuses recognition to any innovations. While the reactionaries among this class offer a problem to the progressive elements in the country which time will probably solve, there are greater difficulties to be faced in contending with unruly elements among the tribesmen.

Many of these latter have, by emigration, secured sufficient wealth [369 to acquire immovable property, have settled and allied themselves with the townsmen and property-owning Seiyids in a movement 182] to promote peace and safety, but some of the great remainder who 185 prefer a nomadic existence, cling to ancestral habits of raiding, take by force what they cannot buy, or live on blackmail paid by the harassed landed classes to secure immunity. Even the honest carrier is apt to show a more than passive resistance when he fears that the increasing motor transport will deprive himself and his camel of their daily bread.

The surprising modern developments in the Kathîri dominions owe their inception mainly to private enterprise, but in the Qu'aiti state there is superimposed over the curious diversity of social conditions a Government which attempts a compromise between the methods of the west, probably borrowed mostly from Indian contacts, and indigenous institutions.

During the last few years the Hadhramaut has become increasingly 185 known to Europeans. A number of travellers, official and 177 otherwise, have visited the country since the war, and, owing to the Royal Air Force and to an increase of Political staff regular 648 and more frequent contact has been established. A landing-ground at Shibam makes the interior easy of access, for it is now less than five hours from Aden. The appearance of Royal Air Force visitors has largely increased the number of Europeans seen in the main Wadi, so that the large towns there, scarcely visited till a few years ago, seem on the way to becoming, as it were, tourist centres. The Navy, too, play an important part in the dissemination of goodwill and friendship by their visits to Mukalla. Apart from this [167] the constant emigration of Hadhramis to other countries has meant an increasing infiltration of western ideas. The age-long seclusion 178 of the country has gone, and though outside the towns conditions 185 of life are, for the most part, still primitive, the Hadhramaut 182 appears to be changing almost despite itself.

The main problems to be faced in the Hadhramaut are the establishment of friendly relations between the Qu'aiti and Kathîri on a basis of mutual trust and co-operation, and the stabilization of Qu'aiti and Kathîri rule in their respective countries. I could 000 not help the conclusion that many of the things which the Qu'aiti authorities told me about their activities were idealized. I observed continually they were far from being entirely so, but I have doubts as to whether they have strongly consolidated their work.

The Hadhramaut can never become a wealthy country, but a wise ruler can do much to make the best of its resources and give his people greater prosperity.

CHAPTER I.

GEOGRAPHY AND GENERAL INFORMATION.

Geography.

It is not easy to define what territories should be included in the 101
term Hadhramaut. Originally the word was no doubt the name of a tribe and at an early date came to be applied to the Wadi of that name. In its Hebrew form Hazarmaveth it occurs in Genesis, and the classical geographers speak of the people as the Adramitae and the Chatramotitae: the country they called Adramytta.

Masudi seems to divide Southern Arabia into the countries of Yemen, Hadhramaut, Ash Shihr, Mahra, and Oman. It is not quite clear that he makes a distinction between Shihr and Mahra, for in his day the inhabitants of Shihr were Mahris and the two words are allied.

On this conception arose the modern Arab's understanding of 101
the term, and gradually Hadhramaut came to include both the 131
interior in which the wadi ran and the coastlands previously called Ash Shihr; that name became restricted to the town. The *Encyclopaedia Britannica* says "Hadhramut, a district on the south coast of Arabia, bounded W. by Yemen, E. by Oman and N. by the Dahna desert. The modern Arabs restrict the name to the coast between Balhāf and Sihut, and the valley of the Wadi Hadhramut in the interior; in its wider and commonly accepted signification it includes also the Mahra and Gāra coasts extending eastwards to Mirbat; thus defined, its limits are between 14° and 18° N. and 47° 30′ to 55° E., with a total length of 550 m. and a breadth of 150 m." But the term has been even more unjustifiably extended to include all the territory between Aden and Ras al Hadd.

In the widest geographical sense in which it is used to-day, the term includes the Wahidi country, that of the Qu'aiti and Kathīri, and the Mahra country. The country east of Mahra, Dhufar, a province of Oman is not included. The eastern boundary on the coast is Ras Dharbat 'Ali, the cape which separates the Aden Protectorate from the Sultanate of Muscat and Oman.

The view of the Qu'aiti Government is that geographically the term includes the country "from 'Ain Ba Sa'id and Jirdan to Seihut in length, and from the sea to Al 'Abr (Sei'ar country) in breadth." Politically it includes only the country of the Qu'aiti and Kathīri Sultans, and in that sense it is used in this report. Physically this territory extends on the coast from Ras al Kalb to Damakh Hisāī in length and from the coast to the fringe of the Great Desert in breadth.

It would be convenient if some recognized limitation of regional names for South Arabia could be agreed upon, for, as has been shown, there has always been much vagueness over such names as

101 Shihr, and the territory described in the paragraph above might well
131 be accepted as the definition of the term Hadhramaut. Eastwards from the Hadhramaut succeed the Mahra country stretching on the coast from Museina'a to Ras Dharbat 'Ali, the boundary of the Aden Protectorate, and Dhufar in Oman which is inhabited by the Qara tribes who are a separate people and speak a separate language from the Mahras.

133 The Wadi Hadhramaut is the key feature of the geography of the country to which it gives its name. North and south of it the land rises to extensive plateaus which form watersheds. The one to the north, about 3,500 feet above sea-level, has a series of wadis draining north into the sands, and another series draining south into the Wadi Hadhramaut. The watershed to the south, consisting in the same way of plateaus, is higher than that to the north, for it rises to some 6,000 feet. From it, the wadis drain north into the Wadi Hadhramaut and south to the sea. This description is typical of that part of the country through which the wadi runs more or less west to east, that is to say, from about Husn al 'Abr to beyond Tarim. Over this stretch the bed of the wadi falls from a little over 2,000 feet above sea-level to a little under. On the 49th Meridian, a little west of Mukalla, there is an approximate depth of 106 miles of wadi, mountain, and steppe land between the sea and the main wadi, and rather more between that wadi and the desert. As the wadi turns to the south-east, however, it of course modifies these proportions, but the country maintains the same general formation.

Climate.

132 The climate of the Hadhramaut is on the whole healthy. On the high plateaus and even in the wadi land of the interior it is fresh and often cold in winter. In summer it is said to be hot but never unendurable. Mukalla probably enjoys a better summer than Aden. A period of forty days of extreme heat, and consequently known as the Arba'inia, begins on 4th May, and there is another period of eight days later in the year.

Heald, who reported on the agriculture of the Hadhramaut in 1921, says :—

> " The rain-fall along the coast is practically nil, some years they have one or two inches, but useless for agriculture, the floods being from the interior rain a long distance from Mukalla; when we were in the district from December to April, we had two or three showers, but every time too small for the rain gauge to measure.
>
> " The climate between October and April is healthy and suitable for travellers, but after that it becomes too hot for day marching; in fact, in April, some of the shut-in wadis were unbearable and we were very glad to leave the interior for the coast. Up in the hills in the winter months, it can be intensely cold."

During our visit the maximum and minimum temperatures 132
recorded during stays in the principal towns were as follows :—

	Dates inclusive.	*Maximum.*	*Minimum.*
Mukalla	31st October to 5th November ...	86·8	75
	21st to 30th December	82	74·5
Shihr ...	20th to 21st December	90·2	73·3
Du'an ...	11th to 13th November	78·8	70·3
Shibam ...	17th to 20th November	84·2	66·8
	21st to 24th November	75·1	62·3
Tarim ...	21st November	75·9	72·9
	2nd to 5th December	88·5	70·3

The lowest temperature we recorded on the whole trip was 37·3 at 6.45 a.m. on 29th November at Sih Rieidat al Kathīr. The highest was 88·5 at 4 p.m. on 5th December at Tarim.

The Status of the Hadhramaut.

In Article I of the Qu'aiti-Kathīri agreement of 1918 it is stated 642
that the Qu'aiti Sultan and the Kathīri Sultan "recognise that 648
the province of Hadhramaut shall be one province, the said province being an appanage of the British Empire under the Sultan of Al Shahr and Mukalla." This agreement appears *in extenso* in Appendix II. By it the Kathīri agreed to accept as binding on him the treaty of 1888 between the Qu'aiti and the British Government, which extended British Protection to Mukalla and Shihr and their dependencies, and also accepted the arbitration of the British Government in the settlement of future disputes.

The Qu'aiti state of Shihr and Mukalla is one of the most 642
important of the Sultanates and Chiefdoms forming the Aden Pro- 631
tectorate. The Sultan receives a nominal stipend of Rs.60 a month
from British funds and is entitled to a salute of eleven guns. 643
The present Sultan, His Highness Salih bin Ghalib al Qu'aiti, succeeded his uncle in March 1936. He is recognized as being the ruler of the whole country, but that part of it defined as being Kathīri is autonomous in its domestic affairs and is ruled over by Sultan 'Ali bin Mansur. By virtue of the Qu'aiti-Kathīri agreement, negotiations with the Kathīri Sultanate are conducted through the medium of the Qu'aiti Sultan.

It is necessary, however, to avoid the impression that all the 642
country included in the term Hadhramaut is ruled by Qu'aiti or 631
Kathīri in the same way as obtains in more advanced [illegible]ntries,
for such is far from being the case. In both Sultanates [illegible]e are 641
a number of towns or districts where the Government is absolute, and the central Government appoints Governors who take full responsibility for the affairs of those places. In some cases there are stretches of country including series of villages which are ruled in the same way, but every now and then will be found autonomous towns and villages. These belong to particular tribes or particular families, and the Qu'aiti or Kathīri Governments have no

642 say in their administration, nor do they collect taxes from them.
631 From an administrative point of view the inhabitants of these
641 towns are considered as Qu'aiti or Kathiri subjects and on pro-
ceeding abroad would be given Qu'aiti passports. In the same way, although members of the various tribes of the Hadhramaut are theoretically either Qu'aiti or Kathiri subjects, they are not directly ruled by the Qu'aiti or Kathiri Governments; the Sultans have treaty relations with the tribes. It may often happen that both Governments have agreements with the same tribe, but, as will be seen later, it is possible to consider each tribe as being subject to either Qu'aiti or Kathiri influence. There is no form of representative Government in the Hadhramaut.

Population.

164 An informant quoted by Van den Berg estimated the population of the Hadhramaut in 1886 as follows:—

Shibam to Shabwa, including Wadis 'Irma, Duhr and Rakhia ...	20,000
Wadis 'Amd, Du'an, and Al 'Ain	25,000
From Shibam to Tarim	50,000
From Tarim to Seihut	6,000
From north of the main wadi to the desert	15,000
From south of the main wadi to the sea	16,000
Shihr and its environs	12,000
Mukalla and its environs	6,000
Total	150,000

Van den Berg, however, appears to consider this excessive. He gives the population of Seiyun as 15,000, Tarim 10,000, Shibam 2,000, Al Ghurfa 1,500, and 'Einat 1,000.

According to *An Account of the Arab Tribes in the Vicinity of Aden* (1909) the Qu'aiti are estimated at 50,000, including Beduin tribes in the pay of the Qu'aiti, and the Kathiri at 7,000 armed men.

Van der Meulen in *Hadhramaut, some of its mysteries unveiled* gives the following estimates: Shiheir 1,500, Shihr 6,000, Mukalla 12,000, Du'an 20,000 and 1,500 Beduins, Hajarein 3,000, Hureidha 2,000, Shibam 8,000-9,000, Tarim 12,000, Seiyun 12,000-15,000, 'Einat 5,000, and Shibam, Al Qatn, and the villages between, 20,000.

Mr. O. H. Little in his report on the *Geography and Geology of Mukalla* estimates the population of Mukalla at about 10,000, but Mr. H. M. Heald, who accompanied Mr. Little to report on the agricultural resources, was given an estimate of 30,000.

The official estimate of the population contained in the Annual Administration Report of Aden is 300,000. In Mukalla I was given 400,000. Using the estimated figures of population of towns, and of the number of armed men in various tribes, which were given

to me in the Hadhramaut and which are stated in detail in subsequent chapters, I should say that 260,000 is a safer estimate. 161
In making this calculation an endeavour has been made to avoid counting groups twice when they occur under different headings, and allowance has been made for sections of tribes for which estimates of armed men are not available. Where total figures 161
are given for certain tribes for which a figure of the number of 162
armed men is also available it appears that the ratio is about three to one, and for this reason numbers of armed men have been multiplied by three to obtain estimated total population. The following are 162
the data used to obtain the total figure :—

Qu'aiti Provinces.

Shihr ...	Towns		11,000
	'Awābitha		2,500
	Other tribes, men only 10,000	say	30,000
			43,500
Mukalla	Towns (Mukalla 16,000, Gheil 6,000, Shiheir 1,500) ...		23,500
	Tribesmen, 2,100	say	6,300
			29,800
		say	30,000
Du'an	Towns of Du'an and Leisar with certain deductions, men only		12,700
	Tribesmen		5,000
			17,700
		say	53,000
	(This calculation compares well with estimate of 50,000 given).		
Hajr	Kanina		1,500
	Tribesmen, 5,000	say	15,000
			16,500
Shibam	Towns and villages		10,500
	Āl Mahfudh		2,000
	Other tribes (including Sei'ar) 6,700	say	20,100
			32,600
		say	33,000

Other Qu'aiti Districts.

Towns (Hureidha and 'Einat)		7,000
Tribesmen (principally Ja'da, Tamimi and Manāhil), 5,250	say	15,750
		22.750
	say	23,000

162 KATHĪRI SULTANATE.

Towns		36,700
Tribesmen, 4,900	say	14,700
		51,400
	say	51,500
Total		250,500
Add for Seiyids (see Chapter V) not elsewhere enumerated		5,000
		255,500
	say	260,000

Languages used in the Hadhramaut.

197 There appear always to have been peculiarities in the language of the Hadhramaut. It may be of interest to record here that on the fragment of inscriptions found near Meshhed the third "S", the Hebrew *Samekh*, rare in other dialects of South Arabian, occurs frequently, and this is a distinctive feature of the Hadhramaut dialect. Another feature is the replacement of the modern "th" (*thā*) by "sh", thus *Shalasa* (the latter "s" being *samekh*) is "three" in Hadhramaut. The Mahri language, which, as it is spoken in the lower reaches of the Hadhramaut valley and westwards as far as Museina'a, may be included in the languages of the Hadhramaut, is said to be a modern representative of the ancient South Arabian.

But of more practical modern interest it is worth drawing attention to the difficulty of recording place and tribal names correctly when one's informants are illiterate, and there are eccentricities in accent and in the pronunciation of letters. In certain areas of the western part of the Protectorate the letter *jīm* becomes the *gim* of Egypt. This sound also occurs in parts of the Hadhramaut, but so also do *jīm* and another variant *yīm*. Thus the village of Al Juwada in the Wadi Ser is called Al Yuwāda. *Qāf* is universally *gāf* in the Hadhramaut and indistinguishable from *gim*.

191 177 It is of political interest to emphasize the spread of two introduced languages—Malay and Swahili. It would be possible to travel over the whole country with either. Malay is in many cases almost more a mother-tongue than Arabic. There are many children of mixed blood, and many Malay or Javanese wives seem to have been introduced into the country. I was often told that there are children who speak Malay with more facility than Arabic, and Malay is a language regularly spoken in many homes.

Swahili has not attained this standard, but owing to the large numbers of people who go to East Africa it is very widely known as a second language. The great majority of those who speak it are of course Arabs, but there are a few slaves who speak it as a mother-tongue. I did not experience or hear of many cases like this in the Hadhramaut, but noticed a remarkable number further east in Merbat. Hindustani is a well-known language in certain

Yafa'i circles in the Hadhramaut. Some of the Seiyids of the Hadhramaut have an enigmatical way of speaking Arabic amongst themselves. 191/177

Currency.

The currency consists of rupees and Maria Theresa dollars. The exchange value of the latter depends on the price of silver, and in November 1934, when much of the information contained in this report was collected, the dollar was practically equivalent to a rupee. For this reason the two denominations were often used indifferently. By mid-May 1935, the rate was Rs.149 to $100 in Aden and Rs.150 to $100 in Mukalla. 436 435

Small change is almost entirely British Indian, though there are a few Mukalla pice, a little Javanese money, and some Italian lire from Somaliland. Indian notes circulate fairly freely in Mukalla. The copper coins are called *besa* and the other Indian change *shauli bauli*. Generally speaking, any known money will be exchanged. In the towns of the main Wadi many ancient coins pass for small change, and there are also a number of small coins struck by the Al Kaf family. Small change is given for dollars according to their relative value with rupees.

Weights and Measures. 804

The weights and measures in use in Mukalla are as follows:—

1 Qofla.—The weight of 4 annas.

1 Waqia.—1 English ounce.

1 Ratl.—½ English pound.

1 Frasila.—20 lb. of fish or 32 lb. of shells.

1 Gubban.—25 lb. for gum.

1 Bahar.—10¾ Aden maunds or 300 English lb. of tobacco, or 360 lb. of dates, but dates from the interior 300 lb.

1 Qosra.—180 lb. of Basra dates. Trucial Oman dates are in packages of 70-80 lb. They are of an inferior quality.

1 Ma'bar.—A basket of 30-40 lb. of *Wazif* (dried *'aid* fish).

In Shibam the pound is of 12 ounces; 28 lb. equal 1 *frasila*, and 14 *frasilas* 8 lb. equal one *bahar*.

MEASURES OF LENGTH.

1 Banan—1 finger's breadth.

2 Shubrs—1 Dhirra.

2 Dhirras—1 Wara.

1 Wara—1 Yard.

MEASURES OF CAPACITY.

As a general rule liquids are sold by weight; there is however a small measure used for oil called a *Baura*. Such a quantity is sold for one or two pice.

Calendar. 805

For official and sometimes for business purposes, when dealing with Europeans, the date is expressed A.D. as well as A.H., but

1:Ingrams G-5 (1934-35)1936 MM2 Hadhramaut MM2
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H 805 as a general rule only the Muhammadan calendar is used. As it is used in internal affairs of Government, it appears in this report. I left Aden for the Hadhramaut on 29th October 1934, which is equivalent to 20th Rajab, 1353, and returned on 1st January, 1935, or 26th Ramadhan, 1353.

H 805 177 In Mukalla and Shihr the time is officially considered to be half-an-hour in advance of Aden, and is announced by the beating of gongs, somewhat erratically it must be confessed, at police posts. H [71] This is a familiar kind of public clock to those who know East Africa. The hours are marked in these towns in the European way, but in the interior the Arab reckoning is followed, and the day ends at sunset which is 12 o'clock. Thus our Wednesday night is the "night of Thursday" and 7 p.m. or 7 a.m. is one o'clock. It is curious that in most other parts of the Protectorate the Arabs have adopted the European reckoning of the hours, learnt of course from Aden.

CHAPTER II.

HISTORY IN INSCRIPTION AND TRADITION.

1. The Early History of the Hadhramaut.

SA 127 "What a famous man believes as to his remote ancestral origins is often of more import than the dry, literal truth." With these words a great biographer began his biography of a great man. They apply perhaps with almost equal force to a country. What the people believe of their early history is often more important in the shaping of their future history than the forgotten truth. Certainly it has seemed so to me with the history of the Hadhramaut. For this reason I have summarized in some detail the traditional, and often orthodox, account of its origins, continuing it in one narrative to modern times, and leaving it to the reader to decide at which point he cares to accept it as a record of actual happening.

I propose to preface to the narrative a short summary of the history of the country, as far as it has been gleaned to date, from the South Arabian, commonly called Himyaritic, inscriptions. Before these inscriptions, of which comparatively few have as yet been published, were discovered and deciphered, knowledge of ancient South Arabian history was derived from a few scripture texts and some treasured references in Greek and Latin authors. Apart from this, there were only Arab sources. The witness of the monuments and modern exploration have abundantly confirmed the former and seriously impeached the latter.

SA 101 438 The amount of information to be gleaned from the classical geographers can be written in a very few lines. Strabo, after mentioning the Sabaeans and the Katabaneans, says "lastly furthest to the east are the Chatramotitae, having the city of Sabata." He also says "Kattabania produces incense, but Chatramotitis myrrh." Theophrastus in his *History of Plants* says

" Frankincense, Myrrh, Cassia and Cinnamon have their origin in 101
the Arabian Chersonese in Saba and Adramyta and Clibania and 438
Mawali."

Pliny, giving his list of South Arabian tribes, mentions the Thoani 101
and the Chatramotitae. Of the Atramitae he says that their capital
is Sabota, enclosing sixty temples in its walls, and again " almost
in the middle of it (Arabia) are the Atramitae, a people of the
Sabaei, the capital of whose kingdom is Sabota on a high mountain."
He also mentions that they border the Minaeans in the
interior. The unknown author of the *Periplus*, describing the coast
beyond Aden, says " After Eudaemon Arabia there is a continuous [861]
length of coast, and a bay extending two thousand *stadia* or more,
along which there are Nomads and Fish-Eaters living in villages;
just beyond the cape projecting from this bay there is another
market-town by the shore, Cana, of the Kingdom of Eleazus, the
Frankincense Country; and facing it there are two desert islands,
one called Island of Birds, the other Dome Island, one hundred
and twenty *stadia* from Cana. Inland from this place lies the metropolis [438]
Sabbatha, in which the king lives. All the frankincense produced
in the country is brought by camels to that place to be stored,
and to Cana on rafts held up by inflated skins after the manner of [505]
the country, and in boats. And this place has a trade also with the [439]
far-side ports, with Barygaza and Scythia and Ommana and the
neighbouring coast of Persia."

Ptolemy, giving the longitude and latitude of the countries of the 131
Adramitae, has " The mouths of the River Prion 85°13°30′, sources 101
of the river 82°17°30′." He also speaks of the Chatramonitae.
Among his towns are " Sabbatha Metropolis 87°16°30′." Stephen
of Byzantium has " Atramitae, peoples of Arabia felix, as Uranius,
(III of the Arabs), bears witness; Artemidorus calls them the
Atramotitae.

" Chadramotitae, a tribe about the Indian Gulf, dwelling by the 101
river Prion, as Marcianus says.

" Chatramotitae, a region near the Red Sea. The people are
Chatramotitae. Uranius, however, in *Of the Arabs* first calls them
Chatramotae. The breeders of camels are the Chatramotae,
Sabaei, and Homeritae."

These extracts are probably not exhaustive, but they will give 114
a fair idea of the little there is to be gained from classical sources;
and yet if one considers the matter it is really remarkable how
much the ancients knew about a country which *we* do not yet know
really well. The fact that they knew as much as they did is due,
as will be evident after a perusal of these extracts, to the incense
trade. As there is little or nothing in this report to do with the 433
incense trade, I have avoided giving any history of it,[1] but it is 439
well to bear in mind the extent of the demand for this commodity

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[1] There are useful and extensive notes on the subject both in Yule's *Marco Polo*
and in Schoff's *Periplus*. See also Miss Stark's *Southern Gates of Arabia*. 113

SA
433 in the civilized world. The ancients could not do without it, for
431 they required it in the performance of their religion, and when the
Egyptians took to embalming their dead the demand increased. Pliny speaks with disapproval of the vast quantities used for secular purposes, and believed that the incense country of Arabia did not produce in a whole year so large a quantity of perfume as was burnt by Nero at the funeral of Poppaea.

H We gather also from Pliny and other writers that the organization
178 of the country in ancient times was much as it is to-day. When
439 the trade of Europe and the East began to go by sea, the succession
137 of old South Arabian kingdoms came to an end. Nature stepping
SA in put an end to the incense trade by a process of desiccation, and
178 nowadays incense-bearing trees are rare objects in the Hadhramaut
439 proper.

SA
181 Before I record the scant references to Hadhramaut history to be gleaned from the inscriptions, it will be well to bear in mind the names and approximate locations of the tribes of South Arabia. Eratosthenes says that proceeding in order down the Red Sea coast of Arabia were the Minaeans, Sabaeans, and Katabanaeans. To the east was Chatramotitae. Schoff gives the order on the South Arabian coast from west to east as Himyarites, Sabaeans, Qataban, Hadhramaut, and Habashat. Pliny remarks that the Minaeans were neighbours of Hadhramaut in the interior. Not later than the seventh century B.C. the state of Ausan was paramount in South Arabia. After Ausan fell, the principal power devolved on first Qataban, then Saba, and lastly Himyar.

In point of time the first reference to Hadhramaut is that which
occurs in the tenth chapter of the Book of Genesis, but to pursue
SA the passage beyond the mere name would soon involve us in legend.
643 There were kings of Hadhramaut contemporary with those of Saba, and Saba may have risen to power about 800 B.C. There were fifteen rulers of Saba called *mukarib* (priest) who were followed by seventeen kings of Saba, and then by twenty-six kings of Saba and possessors of Reidan (Zafar near Yerim). Some of the later inscriptions are dated according to a Sabaean era which is presumed to have started about 115 or 114 B.C., from which time begin the kings of Saba and Reidan. How the change took place is not entirely clear, but an inscription which reads "Ilsharh Yahdib and his brother Ya'zil Bayyin the two kings of Saba and Reidan sons of Fara' king of Saba" suggests that the change of title
SA was a peaceful affair perhaps due to the need of being by the sea.

648 There appear to have been close relations between Hadhramaut
643 and the Minaeans, as a son of the Minaean king was king of Hadhramaut. There is an inscription in Ma'in recording the building of some towers dedicated to 'Athtar Dhu Qabd by the king of the Hadhramaut, in which he refers to the son of his brother, the king of Ma'in, which also indicates a close connection between the two people.

1: Ingrams G-5 (1934-35)1936 MM2 Hadhramaut

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South Arabian politics, however, appear to have been as complicated 721
at the epoch of which we are speaking as they are now. 648
In the third century B.C. the Habashat, ancestors of the Mahras,
were apparently supreme in the incense country. Then Hadhramaut
conquered Qataban, and the Sabaeans were threatened by the
Himyarites. It may have been as a sequel to this war that the [728]
Hamdani princes Yarm Ayman and Barig Yuharhib dedicated six 648
images to the god Ta'lab Riyan because they had negotiated a peace
between the kings of Saba, Qataban, and the Hadhramaut. The
inscription which records this is, in the opinion of Glaser, not later
than the end of the second century B.C. In 75 B.C., again
according to Glaser, there was an alliance of Dhadarkot, king of
the Habashat, with three successive kings of Saba for mutual
protection against Hadhramaut and Himyar, but this was followed
by Himyar's overthrow of Saba and the attack of Hadhramaut
on the Habashat which resulted in the latter's migration to the Tigre
Highlands. At this time Merib was ruled by the kings of Saba
and Reidan, but at the time of the *Periplus* a king of Saba was a
Himyarite ruling over Reidan and the East African coast which
was an appanage of "the state that had become first in Arabia."
The *Periplus* describes the king of the Hadhramaut as king of
the frankincense country with a rule extending over the islands
of Kuria Muria, Soqotra, and Masira, which formally belonged
to Habashat.

The last known king of Saba was alive in A.D. 281. After this came the first Abyssinian period and the over-running of the country by Aryat. In 378 there were native kings again at Zafar with the title of King of Zafar, Reidan, Hadhramaut, and Yemen. In the same century the Abyssinian kings regained a foothold in Arabia and entitled themselves kings of Axum, Himyar, Reidan, Habashat, Saba, etc. After the Year of the Elephant, Seif bin Dhi Yazan sought the intervention of Nushirwan, and in 575 the Hadhramaut and South Arabia became subject to the Persians.

A word or two should be said about the religion of the ancient 776
Hadhramis. Their gods were 'Athtar, Sīn, Khāl, and Shams.
Shams (feminine) and Sīn are the sun and moon: 'Athtar, though
masculine, is Ishtar, Venus. 'Athtar Sharqan (there was also
'Athtar Dhu Qabd) was the guardian of temples and tombs. To him [782]
men prayed that sacrilegious hands might not be laid on their
offerings though they made no gifts to him. The antelope was
sacred to 'Athtar, and the bull's head was the symbol of the
crescent moon. Worship took place in temples. Oxen and sheep
were offered, sometimes in large numbers. Incense was greatly
used in the worship; indeed there seems to have been a special
priest in charge of it. There was a month of pilgrimage, apparently [788]
in the autumn. Ceremonial purity, tithes, and perhaps first fruits [782]
had their part in the system of worship.

2. The Deluge and the Giants.

124 I proceed now to the narrative of Hadhramaut history as it
is told and believed in the country. Unless otherwise stated, the
126 narrative is as given verbally by local authorities and taken down
115 in writing at the time. The principal authority for the period
from the disappearance of the 'Adites to modern times is Seiyid
'Abdul Qadir, private secretary to the Qu'aiti *Wazir*.

173 "In the time of our Father Nuh," said a Du'an historian,
"the whole of this land and of every land was covered with water.[1]
Nuh and his family built a big ship and lived in it while the flood lasted. When the waters subsided there were of course large rivers, and that is how the Wadis of the Hadhramaut were cut out, and that is why you find sea shells in them and on the Jōl."

"After the flood came the children of 'Ad, the first men to live in the Hadhramaut. They were great in stature, fifty cubits high. That was why they could use these great stones for building their houses. The tooth you have in your hand is the tooth of one of the sons of 'Ad, not of a sheep, as you thought." Thus said Muhammad the son of Seiyid Ahmed bin Hussein al 'Attas, the *Mansab* of Meshhed, as we stood among the ruins of Gheibun.

The children of 'Ad built towns and villages all over the Hadhramaut.[2] Some of them were big places and well built, and some of them were just rude dry stone shelters such as the Beduins build to-day.[3]

Nebi Allah Salih, peace be upon him, was a prophet of the people of 'Ad,[4] and he died and was buried in the Wadi Khonab, and his son was Nebi Allah Hud, peace be upon him. And in his day the people of 'Ad did evil in the sight of Allah and they listened not to the warnings of the Prophet, and they were destroyed, except a few, and Allah received the Prophet and his grave is in the Wadi Maseila.

And the son of Nebi Allah Hud was Nebi Hudūn, and his grave is in the mosque of Hudūn in the Wadi Du'an. And there were other Nebis in the Hadhramaut, Mola Matar (whom some say is Seiyidna 'Ali bin 'Abitalib), and Molana Nebi Sodaf whose grave is in the Wadi Sodaf, and others.[5]

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[1] Hadhramaut "history" begins with the Flood. The very nature of the Wadis makes it appear so vivid that it often seems quite a recent memory. The more scientific theory is, I believe, that the Wadis are due to the last Ice Age.

[2] If you wonder at the extent of their activities, reflect that 'Ad lived 1,200 years, had a thousand wives, and sired four thousand sons and daughters. Masudi, V, III, p. 80.

[3] Any sign of human activity going beyond the knowledge of man is the work of the people of 'Ad. As Seiyid 'Abdul Qadir said to me, "the people of the interior attribute everything old to 'Ad and those of the coast to the Portuguese. Neither are right."

[4] This is not of course the orthodox view. Salih preached to Thamud and is not generally believed to be the father of Hud.

[5] The grave of the giant Mola Matar is not far from the Kor Seiban. It, and the other giants' tombs, may have been sanctuaries of the old religion. Possibly Mola Matar was a rain-god. Sodaf may be Sadaf, the descendant, according to Arab genealogists, of Hadhramaut.

Thus runs the earliest history of the Hadhramaut as I heard it there: it may be of interest to give Masudi's version.

After Noah the empire passed to the first 'Adites at a remote period and before all the Arab principalities . . . Sam established himself in the centre of the earth from the sacred territory (Mecca and Medina) as far as the Hadhramaut, Oman, and Alij. Amongst his descendants are quoted Aram, and Arfakhshad, both of them sons of Sam; amongst those of Aram, 'Ad, the son of 'Aus the son of Aram.[1]

God has revealed to us the existence of the empire of the 'Adites; He has described their violence; He has spoken of the high buildings which they built, and which, in spite of the passing of centuries, are still called by their name Al 'Adiya.

The 'Adites were gigantic men, as tall as palm trees; the length of their lives was proportionate to the enormous size of their figures. Of a very superior character, they had hard hearts. There were no people on earth who could compare with them in strength, greatness of works, vigour of mind, and strength of character. Destruction had no hold on their bodies, so strongly constituted had nature made them, so solid was their structure, so perfect were their forms, as God himself has revealed.

'Ad worshipped the moon. His kingdom was contiguous to the Yemen: it comprised the country of Al 'Ahqaf and of Sohar, that is to say Oman to Hadhramaut. Having reached the zenith of his career, surrounded by the multitude of his children and the children of his children, contemplating his prosperity to the tenth generation, seeing the solidity and prosperity of his empire grow with his family, he extended his good deeds to all men and generously exercised hospitality.

After his death the crown fell to the eldest of his sons, Ṣhedīd. This prince reigned for five hundred and eighty years, or more or less, according to others. His successor was his brother, Sheḍḍād son of 'Ad, who preserved the power for nine hundred years. It is said that he extended his rule over all the kingdoms of the earth. It was he who founded the town of 'Iram dhat al 'Imad.

At a later date the 'Adites, who then had for king Al Khuljān son of Al Wahm (he was the last king of the First 'Adites) gave themselves up to every excess. They worshipped three idols which were Samūdā, Sadā, and Al Habā. God sent Hud to them, son of 'Abdulla, son of Riāh, son of Khalid, son of Al Khalūd, son of 'Ad, and they treated him as a liar. The people of 'Ad were composed of ten tribes. Hud invoked the celestial vengeance against them; they were deprived of rain for three years, their earth dried up, and they did not know what would become of them.

They sent to Mecca to ask for rain from heaven. The Amalekites were then inhabiting this territory. The deputies, having arrived at Mecca, gave themselves up to drinking and amusing themselves, to such a point that the two slave courtesans of Muawiya, son of Bekr, sang verses to them in which this prince urged them to execute the undertaking for which they had come. On hearing his exhortation, the envoys, shaking off their torpor, hastened t implore the water of heaven for their compatriots. No one is ignorant of what happened when the clouds arrived and the envoys went to choose the one which seemed preferable to them.

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[1] See Genesis X, 21-31.

God sent against the 'Adites the devastating wind which fell upon them from one of their valleys. At the sight of the storm, they said to themselves, " Here is a cloud which will give us rain," and they rejoiced in this good news. Hud, hearing them speak thus, said to them : " That which you call upon with all your prayers is a wind which encloses a terrible punishment." (Quran, XLVI. 23.) The tempest unleashed itself on the fourth day of the week, not a single 'Adite remained alive. It was following this event that Wednesday is reputed unlucky and that it is not employed in the calculation of the days[1]. Hud the Prophet, after having seen with his own eyes the extermination of his people, retired with those believers who followed him.

Speaking of the Second 'Adites, Ibn Khaldun tells us that " It is said that (the Banu) 'Ad were led to the Arabian Peninsula (to Hadhramaut?) by Rukaym son of Aram (Rukaym son of 'Abir son of 'Ad?), who had formerly visited the country in company with the Prophet Hud. He returned to the people of 'Ad and led them in ships to the country and to its invasion. They wrested it from the hands of its inhabitants, but they were themselves subsequently conquered by the Banu Ya'rub son of Qahtan. Qahtan ruled over the country, and it was governed by his son Hadhramaut, after whom it was named."

But this last remark is rather anticipating. Of the time of the disappearance of the 'Adites, Masudi says " One knows all that Ishmael and Hagar suffered until the moment when God caused the water of Zemzem to spring up out of the earth for them, whilst the country of ash-Shihr and the Yemen were afflicted with drought. It was then that the Amalekites, the Jorhumites and the remains of the 'Adites established in these countries, dispersed."

3. The Sons of Qahtan.

When the children of 'Ad had passed away, there arose in the valley the children of Hadhramaut the son of Qahtan.[2] The name of Hadhramaut was 'Āmr, but he was nicknamed " Death is present " from the troublous times in which he lived. The first of the tribes of Hadhramaut was the tribe of Sadaf which was divided into four sections, the Saberāt (who are found to this day in the Āl Bā Sabera, a section of the Āl Bā Dubīān clan in Hajr), the Beni Sa'd, the Beni Haritha, and the Tijib.

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[1] Lane says that the twenty-fifth of the month on which the suffocating wind was sent upon the people of Hud is an unfortunate day.

[2] Yarub son of Qahtan is said to have established himself as ruler of all Yemen, which included Hejaz, Hadhramaut, and Oman. He appointed his brothers to rule over these provinces, and Hadhramaut became Governor of the province which bears his name. Under Yarub's feeble son Yashjub, the provinces became independent, but the kingdom was again consolidated by 'Abdi Shems Saba.

Then there came into the Hadhramaut tribes of Kinda.[1] Two of these tribes were the Saqsaq and the Sukun of the posterity of Asherash bin Thor.[2] They lived in Tarim and in Husn an Nujeir which was east of Tarim as you go to 'Einat, but it no longer exists. There were four Kindi kings in Hadhramaut, in Wadi 'Amd, in Wadi Henin, in Wadi Hajr, and in Wadi Jerdan and Shabwa. The tribes of Kinda worshipped an idol named Haslad and all Hadhramaut paid it reverence as their god.

There was always strife between the tribes of Hadhramaut and the tribes of Kinda. At first the tribes of Hadhramaut prevailed and the tribes of Kinda went away, but later they came back and left Lower Hadhramaut, that is to say, Hadara below Henin, and went to Upper Hadhramaut,[3] that is to say, from Henin to Shabwa and beyond. But most of them left Hadhramaut and went to Nejd. From the time of their going to Nejd they became well known; but the Hadhramaut tribes became Beduins and there were no famous men among them.

In Nejd the tribes of Kinda set up a king and his name was Marta' the son of Mu'awiya the son of Thor.[4] And Marta' reigned for 20 years and died and Thor his son reigned in his stead. And he reigned but a little while and Mu'awiya his son reigned after him. And he too reigned but a little while and slept with his fathers. And after him reigned his son Al Hārith for 40 years. And after Al Hārith his son Wahab reigned for 20 years. And when he died there reigned Hajr the son of 'Āmr the brother of his father Al Hārith. And he ruled for 23 years. During his reign and the reign of his son the tribes of Kinda waxed stronger and allied themselves with the tribes of Rabi'a in Nejd. And after Hajr ruled his son 'Āmr for 40 years when together with his allies the Rabi'a he attacked Syria and was killed.

After 'Āmr reigned his son al Hārith[5] and when he died his

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[1] The tribe to which the philosopher 'Abu Yusuf Yakut belonged. His great grandfather Al Ashath was one of the companions of Muhammed (*vide infra*). Al Ashath's father, Qeis, was Kinda's greatest ruler, while his grandfather, Madi Karib, ruled in Hadhramaut over a section of the tribe called Banu al Harib al Ashghar.

The Kinda are said to have migrated from Bahrein to the Hadhramaut to the number of 30,000 about the time of Muhammed's birth. Some say they attached themselves to the Sadaf or Sadf.

[2] A third was Tujib. (Kay's Omarah, p. 216).

[3] The people of Shibam and neighbourhood are to-day called Ahl 'Alwa and those of Seiyun and Tarim Ahl Hadra. Seiyid 'Abdul Qadir's use of higher and lower seems slightly different.

[4] The Marta' family of Henin and Java claim descent from him.

[5] Hārith bin 'Āmr king of Kinda invaded 'Iraq some time between A.D. 505 and A.D. 529, defeating and temporarily supplanting Mundhir III, King of Hir Mundhir slaughtered some fifty or sixty of the house of Kinda, and Hārith himself was defeated and slain by Mundhir in 529. Then, as the story given above records, the power of Kinda sank and they were forced back to the Hadhramaut. (*Vide* Nicholson, *Literary History of the Arabs*, p. 42).

173 kingdom was divided amongst his four sons. Hajr 'Aqīl al Murār[1] took the Beni Asad and the Beni Kinana, Sharhīl took the Beni Ghanima and the Beni Tai (from whom came Hatim Tai) and the Beni Rubāb, Salma took the Beni Taghlib and the Beni Nimer Bin Qāsut, and Ma'di Karib had the Qeis bin Gheitan.

Now the kingdoms of the sons of al Hārith lay over against the country of Nu'man bin al Mundhir,[2] the king of Hira in 'Iraq whose kingdom was under the protection of Anushirwan the king of Persia. And Nu'man knew that the sons of al Hārith wished to take his country from him and he sowed discord amongst them.[3] And the way that the son of Al Mundhir prevailed in his design was in this wise.

Hajr 'Aqīl al Murār dwelt in Dammūn,[4] which is to the east of Hajarein, and he was renowned for his bravery. When he received the news of his share of his father's kingdom, he left his son Imra'al-Qeis[5] in Dammūn and went to Nejd, but the Beni Asad knew him not and killed him. When they learnt who he was they went to Imra'al-Qeis and said that his father had been slain in error and that they were willing to receive him as their king. But

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[1] So my informant, but he appears to be wrong: It was Hajr bin 'Āmr mentioned above who was surnamed 'Aqīl al Murār. He was the moving spirit in the extension of Kinda sway to Central and North Arabia (as is in fact indicated in the narrative) about A.D. 480. On his death the Kindite Confederation was broken up but re-established for a short while by his grandson Hārith bin 'Āmr. (*Vide* Nicholson, *ib.* p. 42).

Hajr 'Aqīl al Murār married Hind al Hinud of the same stock between 460 and 480. From this union arose the al Hind tribe known in Oman. (Sahil ibn Razik, p. 29).

[2] Imra'al-Qeis III king of Hira from A.D. 503 to 513 carried off on a raid into Arabia Ma al Sama, who bore to him Mundhir III (513–562). Mundhir had three sons, 'Āmr, Qabus and Mundhir IV who succeeded him in turn as king of Hira. 'Āmr was the son of Hind, daughter of Harith bin 'Āmr whose marriage to Mundhir III had settled the feud started by Imra'al-Qeis III's rape of Ma al Sama. To Mundhir IV succeeded his son Nu'man III (here referred to), who reigned from A.D. 580 to 602 or from A.D. 585 to 607. Nu'man was brought up by a Christian family and probably became a Christian. His daughter Hind certainly was. (*Vide* Nicholson, *ib.* p. 44 *seq.* and Muir, *Life of Mahomet*, 1st Ed., Vol. I, p. clxxiii, *et. seq.*)

[3] The hatred of the Lakhmite kings of Hira and the Kings of Kinda dated from the affair of Mundhir III and Harith recounted above. It is sung by Imra'al-Qeis. (*Vide infra*) (Nicholson, *ib.* p. 43).

[4] "The country of the Banu Kindah is in the portion of the highlands of Yaman that borders upon Hadhramaut and upon Abjar and ar-Raml. The Ban Kindah were ruled by a dynasty of kings, and their capital was Dammūn, which is mentioned by Imru'l-Kays in his poems." (Ibn Khaldun. Kay's 'Omārah, p. 177.)

[5] This is the poet Imra'al-Qeis, the famous author of the first of the Muallaqat. On the death of his grandfather, Hārith, the confederacy he had built up was divided by his sons as recorded in the narrative. Hajr, the poet's father, ruled over the Beni Asad, "but finally they revolted and put him to death." Imra'al-Qeis' efforts to punish them failed and he resorted to Justinian, who appointed him Phylarch of Palestine. He died on his way there from Constantinople at Angora (c.A.D.540.) He is said to have perished from putting on a poisoned robe which Justinian sent him on account of an intrigue he had had with Justinian's daughter. (Nicholson, *Ibid.* pp. 102–104).

Imra'al-Qeis refused and gathered together the tribes of Midhij,[1] 173
who were another Qahtani tribe, and the tribe of Kinda and set out to attack the Beni Asad. By mistake he attacked the Kinana tribes instead of the Beni Asad, killing many of them, whereupon he cried out that he had revenged his father's death. When told of his mistake he was filled with remorse and returned to Dammūn. Then Nu'man bin al Mundhir, king of Hira in 'Iraq, who, as has been said, had been sowing discord among the tribes in Hadhramaut, brought an army against Imra'al-Qeis, causing all the tribes to follow him and declaring that if Imra'al-Qeis were captured, he must be killed, and if he ran away, no one was to render him assistance. As the tribes in the Hadhramaut were against him Imra'al-Qeis left and went to Syria. From Syria he went among the Arab tribes, but none would accept him. He then took refuge with the Emperor of Constantinople, who brought an army and marched against Nu'man at Angora. But the Beni Nu'man and the Beni Asad sent word to the Emperor that all the Arabs were against Imra'al-Qeis, whereupon the Emperor had him poisoned. His grave is at Angora and bears an inscription.

The Kinda tribes returned to Upper Hadhramaut and their kingdom extended no further than this territory. Between them and the Hadhramaut tribes there was always discord. The Saqsaq and Sukun tribes were in the Lower Hadhramaut. All these tribes were under petty chiefs, each in his own territory, and there was continual fighting between them.

CHAPTER III.

THE MIDDLE AGES OF THE HADHRAMAUT.

1. The Coming of Islam.

Then Islam came to the Hadhramaut. The Prophet Muhammad. 792
on whom be peace, sent Ziad bin Dhubed in the eighth year of the 797
Hejira[2] and he converted the Kinda and Hadhramaut tribes without 175

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[1] The Midhij (or Madhagi) still exist as a clan of Upper 'Aulaqi and a son of the house is a pupil in the Aden Protectorate College for the sons of chiefs. They claim to be descended from a son of 'Abd Shems Saba named Mizzah or Madhig. They came from the north and once opposed Aelius Gallus' expedition. Wyman Bury. *Arabia Infelix*, p. 3.

[2] So Seiyid 'Abdul Qadir whose story is here continued. But Ziad does not appear to have come to the Hadhramaut at this date.

In the tenth year of the Hejira among the missions that came to Muhammed was one from the Hadhramaut. Wa'il bin Hoji, the coastal chief, and Al Ash'ath, chief of the interior, and both of the Beni Kinda arrived in Mecca and made their submission. Wa'il, the Prophet confirmed in his rights, subject to the payment of tithes, and Al Ash'ath was married to Um Farwa, the sister of Abubekr. He was not, however, allowed to take his bride home as her parents thought the Hadhramaut too far away. Some idea of Hadhramaut manners then prevailing can be gleaned from Wa'il's behaviour to the host to whom he had been allotted. Though the ground was scorching hot, Wa'il would neither allow his host to ride on his camel with him nor even lend him his sandals, declaring it was unheard of in the Yemen for a common man to wear the sandals of the king. Muir, *Caliphate*, p. 462.

175 bloodshed, but they were only nominally converted. At that time
792 there were five rulers, four kings and a queen, Jemid, Manhūs,
797 Mashera, Abdh'a, and their sister Al 'Amureda.[1] (The Prophet
corresponded with these rulers as he corresponded with other
sovereigns.)

When Abu Bekr became Caliph the tribes in the Hadhramaut fell away from Islam, so Ziad[2] brought an army from Yemen and the Hejaz and killed the five rulers, after which Hadhramaut tribes again became followers of Islam and were loyal to the other Caliphs and at first to their successors the Omeiyads. But in A.H. 128 (A.D. 746) the tribes revolted against the Omeiyads as the ruler of Yemen, 'Āmr Qasim Bin 'Umar Ath Thaqafi, tyrannized over them.

175 Hadhramaut tribes then became Ibadhis[3] under Yahya bin 'Abdulla, known as Talib Al Haqq, from Kinda, who ruled the tribes after their revolt against the Omeiyads. All Hadhramaut was then Ibadhi and for twelve years recognized no outside authority, killing anyone who came to rule over them. But in A.H. 140 (A.D. 757) when the Abbasides were in power, Ma'n bin Zaida Ash Sheibani brought a large army from Yemen against them. He passed Henin and came to Furt al Hussein which lay between Henin and Qatn. Here the men of Hadhramaut met him and gave battle. They were defeated, 15,000 being killed including their ruler Talib al Haqq. Ma'n bin Zaida then ruled over the Hadhramaut under the Abbasides. Ma'n was a tyrant, and he

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[1] **The princes of the Hadhramaut bore the title of 'Abāhila.**

[2] **Ziad was the Governor of the Hadhramaut under Al Muhājir. About a year after the prophet's death, Al Muhājir set forth for South Arabia and in due course met 'Akrima, who had been sent to subdue the Mahra, at Ma'rib. The two chiefs then proceeded to the Hadhramaut where Ziad was holding the country with difficulty. He had made himself unpopular with the Beni Kinda by his exactions of tithes, and in one of his raids had carried off the families of a tribe. Al Ash'ath gathered the clans and rescued the prisoners after which, being compromised, he raised the whole country against Ziad. At this moment Muhājir and 'Akrima arrived and routed Al Ash'ath. At last in a desperate bid for personal safety Al Ash'ath offered to betray the remnant of his force. His terms were accepted and he was sent to Abubekr at Mecca. The Caliph spared his life and even allowed him to fulfil his marriage contract with his sister.**

[3] **In the reign of the second Merwan. At this time the Khawarij had spread extensively over South Arabia and 'Iraq and were often strong enough to paralyse the Government. 'Abdulla bin Ibadh, founder of the Ibadhis, whose only date we know is A.D. 744, was active in Merwan's reign. He belonged to the Tamimi tribe. To-day the Ibadhis are still the rulers of Oman and of Zanzibar and there is a community of them in Morocco.**

Masudi says, (VI, 67) that Merwan gave command of an army to fight the Ibadhis to 'Abdul Malik bin Muhammad bin 'Atia as Sa'adi. "Abdul Malik marched the Syrian troops of Merwan against the Yemen. 'Abdulla bin Yahya al Kindi set out from San'ā and the two parties met in the district of Taif in the territory of Jorah. There was a terrible battle which cost their lives to 'Abdulla and to the majority of the Ibadhis whom he commanded. The rest of the heretics took refuge in the Hadhramaut of which the population is almost all Ibadhi still in 332 of the Hejira. It does not differ in the way of beliefs from the Khawarij of Oman."

compelled all the people of the Hadhramaut to wear the black dress of the Abbasides.[1] 175

Hadhramaut remained loyal to the Abbasides to the year A.H. 263 (A.D. 877). During this time there had been about 53 Governors in the Hadhramaut. When the reign of the Abbasides came to an end, Hadhramaut became independent once again.[2]

2. Yemeni Domination.

We learn from Omārah[3] that the authority of Ibn Ziad, the Yemeni ruler who acquired the power and dignity formerly enjoyed by the Tubbas, extended to the provinces of Hadhramaut, ash Shihr, and Dīār Kinda. East of the Hadhramaut he was master of Merbat, and west, of Abyan, Lahej, and Aden, as well as the Red Sea coast as far as Hali. After the death of Muhammad ibn Ziad, his son 'Ibrahim and his grandson Ziyad followed. Ziyad was succeeded by his brother 'Abu'l Jeish Ishaq whose reign endured for a long time, according to Ibn Khaldun, until he had reached the age of eighty, though Omārah says he reigned eighty years over "Yemen, Hadhramaut and the maritime islands."

In A.H. 259 (A.D. 873) Muhammad ibn Ya'far succeeded to his father, and was invested by the Caliph al Mutamed, with the Government of San'ā. Hadhramaut was included in his dominions, "but he owed allegiance to the Ziyadites and paid them tributes."

The Ziyadite rule lasted a long time, and in A.H. 409 (A.D. 1018) their great Wazir, Ibn Salama, carried out one of his greatest public works. "Among the splendid works executed by Husayn ibn Salāmah must be reckoned the construction of great mosques and lofty minarets along the road from Hadhramaut to the city of Mecca (may God Most High guard it). The distance extends over sixty days' journey. He dug wells and channels with running water in solitary wildernesses, and he erected along the road constructions on which were indicated the distances in miles, in *parasangs*, and in stages. Some of these works I have seen, either in good order or in ruins, and of the remainder I have received descriptions from other persons, all agreeing with one another. The first stations were at Shibam and Tarim, two cities of Hadhramaut. (A footnote adds, "Of Tarim, al-Hamdāni merely says that it was a 491 175

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[1] The Beduins still wear the black of the Abbasides, though they think it was imposed upon them as a punishment. Unlike the townswomen who wear their dresses short in front and long behind, the women of the Beduins wear their dresses long all round, and it is thought that this too is a survival of the Abbasides. 391

[2] It is apparent that the Hadhramaut took hardly to Islam. After several vicissitudes the country shook down to orthodox Shafi'ism, but from the time of the Abbasides paid no more than lip service to the Caliphate. To-day, while there are mosques almost everywhere, one may suspect that the Beduins are more attached to their patron saints, whom they have adopted into Islam, than to orthodox worship. Laxity like this may have not a little to do with the bigotry of the conservative Seiyid party. 771

[3] See Kay's Omārah, pp. 5, 141-2, 224.

175 491 large city " (p. 87, I. 17)). A series of mosques was built extending thence to Aden, to Abyan, and to Lahj, a distance of twenty days' journey. At each interval of one day's journey, there stood a mosque with a minaret and a well. As to Aden, it contained a mosque built by (the Khalifah) 'Omar ibn 'Abd al- 'Aziz, which was restored by Husayn ibn Salāmah." (Kay's Omārah, p. 9.)

175 In A.H. 410 (A.D. 1019) the Beni Ma'n captured Aden and they also took the Hadhramaut.[1] In A.H. 460 (A.D. 1067) the tribes of the As Sulehi[2] took Aden and the Hadhramaut, but their power weakened and in A.H. 480 (A.D. 1087) Hadhramaut was once more independent. The tribe of Ar Rashid of Kinda governed from 'Aqad to Tarim, and at this time the Beni Ayub were ruling in Aden and Yemen.

In A.H. 574 (A.D. 1178) Othman Zingari, governor of the Beni Ayub, brought an army from Aden to the Hadhramaut and occupied all Hadhramaut, taking the Sultan of Ar Rashid of Kinda, Rashid bin Shijn'a, to Aden together with his two sons, 'Abdulla and Shijn'a. However, Yemen and Aden revolted against the Beni Ayub and returned the Sultan of Kinda with his sons to Hadhramaut where they ruled again.[3]

In A.H. 677 (A.D. 1278)[4] the Beni Rasul al Ghasanin occupied Yemen, and the Hadhramaut was under their protection with a ruler 'Abdur Rahman bin Rashid of the Beni Rashid of Kinda, Sultan in Shihr, whose authority extended as far as Tarim.

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[1] The Beni Ma'n took Aden, Abyan, Lahoj, Ash Shihr and Hadhramaut at this time. Of the ancestry of the Beni Ma'n there is no very clear account. " They established their power over Aden, in the days of Al Ma'mūn according to Ibn Khaldūn or according to 'Omārah, on the downfall of the Ziyadite dynasty." (Kay's Omārah, p. 308). Ibn Khaldun mentions that the Beni Ma'n claim descent from Ma'n bin Za'ida, governor of Yemen from A.H. 145–151 (A.D. 762–768), but this is contradicted by al Kharraji and 'Omārah.

[2] 'Ali bin Muhammad as Sulehi allowed the Beni Ma'n to remain in possession of their territories as governors under his authority.

[3] Here Al Khazraji fills a few gaps. In Muharram of A.H. 658 (A.D. 1259–60) the 'Amir 'Esedu'd Dīn Muhammad bin Hassan bin 'Ali bin Rasul demanded of the Yemeni Sultan, Melik Mudhaffer, Sultan Shemsu'd Din Yusuf bin 'Umar bin 'Ali bin Rasul (A.D.1250–1295), that he should be equipped with an army to invade the Hadhramaut. The Sultan complied, but the Hadhramaut was saved for twenty years from the Beni Rasul because of internal troubles in the Yemen which prevented the 'Amir from proceeding to the Hadhramaut.

[4] Al Khazraji relates that in A.D. 1278 the people of Hadhramaut appealed to Salim bin Idris lord of Dhufar, originally from Habuda near Shibam, for assistance in a great famine that afflicted the country, offering him their fortresses in exchange. He agreed to the terms, went to the Hadhramaut, gave the assistance needed, and returned to Dhufar. But when his back was turned the people " inclined with one sole inclination to their fortresses " and took them back. So Salim was " nearly killed with his regret for having wasted his goods to no purpose."

Salim then, as compensation for what he had lost in Hadhramaut, raided an envoy of the Yemeni Sultan Melik Mudhaffer who was driven ashore at Dhufar by unfavourable winds on his way to Persia. The result was a war with the Yemen in which Salim was killed. After capturing Dhufar the Yemeni forces proceeded to Shibam and took possession of it on the 8th of Ramadhan (20th January, 1279). Hadhramaut became submissive and the Sultan appointed as 'Amir, Muhammad bin Muhammad bin Naji, who adopted a conciliatory policy and thus avoided trouble.

A section of the Āl Yamāni of the Āl Tamim then fought with the Ar Rashid and finally occupied Tarim in A.H. 745 (A.D. 1344), after taking and losing it many times. They then ruled in Tarim and over the neighbouring country, while at this period the Saberāt tribe were ruling in Tarba, Būr, and Al Hasīsa, and the Nahd tribe were ruling over Shibam and the neighbouring country, so that the Hadhramaut was then divided under three ruling tribes, the Tamimi, the Saberāt, and the Nahd. This continued until A.H. 894 (A.D. 1489) when the Kathīris began to rise to power.'[1]

CHAPTER IV.

THE DEVELOPMENT OF THE MODERN HADHRAMAUT.

1. The Rise of the Kathīris.

The Kathīris originated from Dhufar[2] where they were Sultans. [174] They had been living in the Hadhramaut but were of little importance and had no name given to them until they began to make themselves felt. In this year, 894 (A.D. 1489). Sultan 'Abdulla bin Ja'fer al Kathīr became Governor of Shihr (he was the man from whom the Āl 'Abdulla Kathīri took their name), but he did not live long and in 910 A.H. (A.D. 1504) was succeeded by his son Bedr Bu Tuweirak bin 'Abdulla[3] who reigned for sixty years and was well known in and out of the Hadhramaut. But the

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[1] The next item of information in chronological order is given by Al Khazraji In the month of Rabi'l 'Awal A.H. 768 (A.D. 1366–7) Melik Mudhaffor, son of Sultan Melik Mujāhid of the Rasuli dynasty, and the son of the Yemenite ('Ibnu'l-Yemaniyy) went against Shihr; but the lord thereof went out to meet them with his forces, when they were defeated and returned frustrated in the month of Jumad al 'Awal in this year 768 (January, 1367) . . . . The 'Amir Sārimu'd Dīn Dāu'd son of Musa son of Hanajir was appointed Governor of Shahr.

[2] The origin of the suggested connection of Dhufar with the Hadhramaut is sufficiently indicated above, but according to Miles (Vol. II, p. 515) the Kathīris came from the Hadhramaut at the close of the eighth century and invaded Dhufa- Hirsch says that 10,000 of the Kathīri came from the neighbourhood of San'ā about A.D. 1494. See also the Genealogy of the Kathīris in an Appendix.

[3] This famous Kathīri leader was born in A.H. 902 (A.D. 1497). His pedigree was bin 'Abdulla bin Ja'fer bin 'Abdulla bin 'Ali bin 'Umar. Miles states "The Shaikh Bedr, who is usually spoken of by the Katheeris as Bedr-ba-Towarek, is said to have been Mucoodam of Seyoon. He became Lord of Hadhramaut and Dhofar and extended his conquests as far east as Ras Sherbetat. It must be observed that Carter (H. J. Carter, Trans. Bombay As. Soc., 2845, 1847, 1851) makes no mention of Bedr, but was informed that the founder of the Katheeri Dynasty was Ali bin Omar al-Katheeri. Subsequently the Katheeris appear to have been overpowered by others, but ultimately regained supremacy, which they have maintained throughout the vicissitudes of successive years to the present day."

Further, Miles states, in connection with the geography of Dhufar, that the inhabitants of the plain mostly belong to the Kathīri tribe, who, with varying fortunes, have remained the predominant tribe in the plain ever since their invasion of Dhufar in the beginning of the ninth century of the Hejira. They are, he says, always at feud with the Qaras, by whom they are often attacked and harassed. The Kathīris, he states, are in two divisions, the 'Umar bin Kathīr and the 'Āmr bin Kathīr, both of which are represented in Dhufar, where they may number 2,500, occupying seven villages. He also mentions Darees as having been once the capital of the Kathīris.

Hadhramaut tribes were not loyal to him, nor was his own tribe the Shenafir, so he brought in men of the Zeidis, the Yafa'is, and also Turks from Suleiman the Magnificent.[1] There was continual fighting and at different periods the 'Amūdi and the Seibani occupied Shihr. In his time, also, the Portuguese came and fought at Shihr. Bu Tuweirak captured some of them and sent them to Jidda, for he was in alliance with the Turks.[2] His hold became very weak, and he could not even pay the wages of his Zeidis and Yafa'is who were able to take control of those places in which they were stationed. Bu Tuweirak's son, 'Abdulla, took his father prisoner and he was in prison for about two years when he died in A.H. 972 (A.D. 1565).[3] At his death his sons divided, one in Shihr, one in Shibam, and so on, and for two and a-half centuries there was continual trouble. It was owing to this division that 'Isa bin Bedr,[4] the founder of the Āl 'Isa bin Bedr Kathīris, took Shibam and established himself there.

'Abdulla bin Bu Tuweirak, however, had no real kingdom, and there was continual warfare. After much internal trouble some of the Āl 'Abdulla went to the Zeidis and Hadhramaut came under the Zeidis. This regime, however, did not last long, for Bedr bin Muhammad of the Āl 'Abdulla headed a revolution supported by 'Ali bin Ahmed bin Sheikh Bubekr of 'Einat. In A.H. 1116 (A.D. 1704) he brought an army of 6,000 Yafa'is under 'Umar bin Salih of the Beni Harhara, and turned out the Zeidis. The Kathīri tribe were much weakened and Tarim, Seiyun, and Taris became Yafa'i, but the Āl 'Isa bin Bedr Kathīris still retained Shibam, though apart from this they were reduced to joining their Beduins. The Āl 'Abdulla of the Kathīris were in Tarba, and one of them, Ghalib bin Muhsin, left Hadhramaut and went to India where he became a soldier under the Nizam and was promoted to the rank of Jemadar.

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[1] Another version states that it was 'Āmr bin Bedr who sought Yafa'i assistance, and with their aid was proclaimed ruler of Hadhramaut with the exception of the seaports which the Yafa'is retained.

[2] Another (Kathīri) historian tells me that besides expelling the Portuguese from Shihr, he defended the Hadhramaut from a Turkish occupation, insisting that the country, though under Turkish protection, was not a Turkish dependency. He sent presents to Constantinople and in 944 (A.D. 1537) received a firman and two robes of honour from Sultan Suleiman. From this time the Sultan's name as Caliph was recited in the Juma mosque at Shihr.

[3] Others say A.H. 977 (A.D. 1569).

[4] 'Isa bin Bedr bin 'Ali bin as Sultan Bedr Bu Tuweirak. 'Isa bin Bedr was always in trouble in Shibam because of internal dissension. The Zeidis occupied Hadhramaut with the help of his uncle 'Umar bin 'Ali, after which he left the country for Mocha, where he died. His sons succeeded him but they were not very strong and there was trouble at home and abroad. After them the sons of their uncles ruled and the ascendancy varied between 'Isa bin Bedr's family and 'Umar bin 'Ali's family, but until the Qu'aiti occupied the country the Hadhramaut was always unsettled, after that it became safe and calm. (Seiyid 'Abdul Qadir).

2. The Foundation of the Qu'aiti Fortunes.

In A.H. 1246 (A.D. 1830) there were with Ghalib in the Nizam's army 'Umar bin 'Awadh al Qu'aiti and 'Abdulla bin 'Ali al 'Aulaqi.[1] Ghalib was under the 'Aulaqi. Ghalib became rich and used to send money to his father's servants and also to his brother in Tarba. He then bought a village called Ghurf and a *husn* at Heid Qāsim which gave him the key to Tarim. His brother brought in 2,000 'Aulaqi soldiers and then requested Bin Gherāma, the Yafa'i ruler of Tarim, to sell him half the town, to which Bin Gherāma agreed; thus the Kathīris held half Tarim and the Yafa'is the other half. But Bin Gherāma with the support of the Tamimis revolted against the Kathīris, until at last the Āl 'Abdulla al Kathīri obtained more assistance from the 'Aulaqis and finally occupied all Tarim in A.H. 1263 (A.D. 1847), and took Seiyun and Taris in A.H. 1264 (A.D. 1848).[2] Bin Gherāma at first fled to Seiyun, then went to the Naqib of the Kasadi[3] at Mukalla to request his help, which was refused.

Meanwhile the family of Hajj 'Umar bin 'Awadh al Qu'aiti was living at Qatn. He had been born in Shibam but went to Hyderabad where he achieved fame in the Nizam's service.[4] He had three sons, 'Ali, Muhammad, and 'Awadh,[5] who were born in India but he sent them to live at Al Qatn in the charge of two slaves, Al Ma's and Amba. At this time all the small villages round Qatn were Yafa'i, but Shibam was under the Āl 'Isa bin Bedr Kathīris, ruled over by Sultan Mansur, who, however, had no money so he sold half the town to the Qu'aitis of Qatn, and in A.H. 1246 (A.D. 1830) both were ruling in Shibam. At the 'Id al Fitr the Yafa'is went to Qatn to visit their relations, and Mansur the Kathīri killed those Yafa'is who remained in the town, declaring that the country was his. This was the beginning of the Qu'aiti—Kathīri trouble.

Fighting was continual, but the Kathīris were more powerful. Some of the Yafa'is sent a mission to Hajj 'Umar bin 'Awadh, who was then in India, and it was for this reason that he sent his

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[1] He married an Indian lady and had two sons, 'Ali and Muhsin, who were both dead by 1909. Muhsin was known at Hyderabad as Muqaddam Jung.

[2] The Yafa'is retook Seiyun in 1265 (A.D. 1849) but lost it again to the Kathīris in the same year. (Seiyid 'Abdul Qadir).

[3] The Kasadis were also from Yafa'. They are a section of the Di Nakhib of Lower Yafa'. (Seiyid 'Abdul Qadir).

[4] The "locals" of Shibam recount the following story to account for 'Umar's departure to India: There is an old mosque in the town and in the old days vegetable oil was used in the lamps. The people were surprised to find that every morning the oil had all gone, so a trap was laid for the thief, fish oil being put in the lamps instead of vegetable oil. Next day when 'Umar bin 'Awadh walked abroad it was found that he was reeking of fish oil, having been in the habit of using the oil for his hair. To avoid the scandal he agreed to exile himself to India.

[5] Actually five. Muhammad who died early, 'Awadh who became Jemadar Nawaz Jung under the Nizam and was Sultan of Shihr, 'Abdulla who represented the family in Hadhramaut, Salih, known as Parak Jung, who looked after the family interests at Hyderabad and died in 1880, and 'Ali who lived apart from his brothers at the Nizam's court.

175 three sons, mentioned before, to Qatn. He also sent soldiers who besieged Shibam for 16 years, during which time the inhabitants were reduced to eating leather. At last the Seiyids of Āl 'Aidarus were called in to arbitrate. They decided that the Qu'aitis should have one half of Shibam and the Kathīris the other half. To this they agreed, and in A.H. 1274 (A.D. 1858) Shibam was divided. Mansur, however, was not satisfied. After preparing a certain house for a feast and placing gunpowder in the building he invited the Yafa'is to dinner, including 'Ali, Muhammad, and 'Awadh, the sons of 'Umar bin 'Awadh, and their two slaves Al Ma's and Amba. But they were warned of what was to happen, so 'Awadh sent an excuse saying that they had received good news from their father and were celebrating the occasion with a "fantazīa". However he sent small groups of Yafa'is at different times to attend Mansur's feast; they would eat quickly and then excuse themselves. Afterwards 'Awadh invited Mansur to his house, and when he came, alone, they cut his throat. Then they killed all the Āl 'Isa Kathīris they found until the whole place was Qu'aiti.[1]

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[1] The following is a version, from the Kathīri side, of Hadhramaut history from the introduction of Yafa'is by Bedr down to the incident which established the Qu'aitis as lords of Shibam.

Until after 600 of the Hejira (A.D. 1204) the descendants of Rashid bin Qahtan were rulers of the Hadhramaut. Bedr bin 'Abdulla enlisted Yafa'is as mercenaries in order to strengthen his position. They settled in the Hadhramaut as soldiers under him and his successors and are still known as *'asākir*. In the course of time they attached themselves to the Seiyids of Āl Sheikh Bubekr bin Salim and secured a share in the country. In A.H. 1119 (A.D. 1707) they revolted against the Kathīris, over-ran Tarim and Seiyun, and expelled their former masters from most of the Hadhramaut towns. In 1165 (A.D. 1752) the Āl Bureik established themselves in Shihr with the help of the Āl 'Attas Seiyids. About the year 1222 (A.D. 1807) the Wahābis succeeded in occupying the Hadhramaut, and in 1231 (A.D. 1816) captured Shihr, but they were turned out of the country.

Presently the oppression of the Yafa'is induced many of the Kathīris to emigrate to Java and Singapore where they attained great wealth. In their new country the exiles pondered over the disturbed state of their home, and in 1250 (A.D. 1834) Seiyid 'Abdulla bin 'Umar bin Yahya conceived plans for expelling the Yafa'is. Sultan Ghalib bin Muhsin al Kathīri, who was in the army of the Nizam of Hyderabad, sent his brother 'Abdulla as regent of the Hadhramaut, and the Yafa'is were expelled from Tarim, Seiyun, and the neighbouring villages. In the month of Rajab 1263 (A.D. 1847) Sultan 'Abdulla and the Seiyids concluded a pact of co-operation for the establishment of an era of peace and justice in the Hadhramaut.

In 1266 (A.D. 1850) Seiyid Ishaq bin 'Aqīl bin Yahya al Hadhrami came from Hejaz in a ship with 400 soldiers lent by the Sharif. His aim was to assist the Kathīris, but with the help of the Kasadi Naqib the Āl Bureik succeeded in preventing their landing at Shihr.

The Yafa'is now sought revenge, and those in India persuaded Hajj 'Umar bin 'Awadh al Qu'aiti to help them. 'Umar sent his slave, Hajj Al Ma's al Habshi, as his representative to the Hadhramaut with considerable funds. On arrival Al Ma's declared his loyalty to the Seiyids and offered to assist in matters concerning the welfare of the country. He then purchased half of the town of Shibam for his master from Sultan Mansur al Kathīri, but, acting under instructions from his master, he deceived Mansur and murdered him. In this way the Qu'aitis obtained sole control of Shibam in 1274 (A.D. 1858).

3. The Kasadis, and the Qu'aiti Rise to Power.

In 1842 'Abdur Rab, the Kasadi Naqib of Mukalla, died, and his son Salih was forcibly dispossessed of his inheritance by his cousin Muhammad 'Abdul Habib. Like many usurpers Muhammad disturbed everybody, and in a few months had starved his *Wazir*, Seiyid Abreidi, to death on suspicion of treachery, and caused all whom he could find of his late uncle's issue to be murdered. Two sons and a grandson escaped and fled to Aden, but the Government of India declined to interfere though it gave them a small donation. Such was Britain's first official contact with the Hadhramaut.

In 1850 the Turks sent a force of some 800 men to annex Shihr and Mukalla, but they were defeated at an engagement at Burum and fled to Sharma whence the chief of Shihr dislodged them. The next year the Naqib offered Mukalla to the British as he feared further Turkish activities, but the offer was declined. Shortly afterwards Muhammad 'Abdul Habib died and was succeeded by his son Salih. In 1867 a Turkish warship made a further endeavour to annex Mukalla, Shihr, and the whole coast, but the Turkish pretension of sovereignty was evaded by the chiefs who were anxious for British protection. Naqib Salih, like his father, offered Mukalla to the British, and it was again refused, though some steps were taken towards dissuading the Turks from further interference. Four years after this offer (1873) Salih died and was succeeded by his feebleminded son 'Umar. His reign had been marked by the conclusion of two treaties with the British, in 1863 and 1873, for the abolition of the Slave Trade.

Meanwhile the old struggle of Kathīri *versus* Yafa'i had continued, both sides being subsidized by their friends and relations in India. The Yafa'i had prevailed to the extent, as has been related, of capturing and holding Shibam. 'Abdulla bin 'Ali the 'Aulaqi, too, had staked a small claim in the country, for he had purchased Sidda or Hazm, close to Shihr, from the Āl Bureik who possessed that town.[1]

In 1866 the Kathīri captured Shihr and 'Ali Naji, the Bureiki ruler, fled to Aden. The Āl Bureik now appealed to the Qu'aiti for help, and 'Awadh, with a party of armed Arabs left Bombay, and attacking Shihr by sea and land drove out the Kathīris. However, they did not restore it to the Āl Bureik, but kept it. Kasadi and Qu'aiti now united for the last time when 'Awadh and Salih attacked the Kathīri and were beaten. Shortly after the two fell out and the struggle in the Hadhramaut became Qu'aiti *versus* Kathīri and Qu'aiti *versus* Kasadi.

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[1] The Āl Bureik of Hadhramaut and Shabwa occupied Shihr for 150 years, then the Āl 'Abdulla Kathīris held it.

176 'Awadh was quick to perceive that 'Umar, Salih's son and successor, was a weak-minded youth, and, seizing his opportunity, set out again from India whither he had retired after his recent reverse. Arrived in the Hadhramaut, he sent a claim for 160,000 dollars for assistance rendered eight years previously by the Qu'aiti to the Kasadi against the Kathīri Sultan, Ghalib bin Muhsin. 'Awadh followed up this demand with an apparently friendly visit to the Naqib, taking in his train 500 soldiers. 'Umar received him with all honour, and while he was in Mukalla, 'Awadh increased the number of his followers by constant accessions. The greater part of the Naqib's forces were absent at this time subduing a revolt in Du'an, and when 'Awadh deemed himself sufficiently strong he demanded payment of the debt or, as an alternative, that he should buy the half of Mukalla and Burum for 240,000 dollars. As 'Umar was helpless he accepted the alternative (1290 A.H.—A.D. 1873) and 'Awadh paid him 80,000 dollars, the balance due after deducting the debt. Having pocketed his dollars 'Umar recalled his troops from Du'an and captured 'Awadh at Mukalla, but eventually allowed him to depart unconditionally.

'Umar then allied himself with his late enemies the Kathīri and with 'Abdulla 'Ali the 'Aulaqi. With their help he captured al Gheil, Reiyan, and Mesajida, but was repulsed from Shihr. 'Awadh, the Qu'aiti, attacked Burum, but was repulsed and in 1874 chartered a ship at Bombay in an attempt to transfer troops from Shihr to some point where he could attack the Naqib. The ship, however, was detained at Aden and not allowed to proceed. The Qu'aiti then sought aid from the Yemen but without receiving any substantial assistance. Further attempts by the Qu'aiti and the Kasadi to purchase ships to move their troops also proved fruitless, and during 1874-5 hostilities were continued with varying success, though it gradually became clear that the Qu'aiti was the more powerful chief. They blockaded each other's ports, but the blockades being utterly ineffective were forbidden by the British Government.

In 1876 the Qu'aiti attacked the Kathīris in Tarim and captured al Gheil, which had practically been evacuated by the Kathīris in order to relieve Tarim. Supplies began to fail the Kasadi and they had to evacuate Reiyan and Mesajida which were at once occupied by the Qu'aiti. In the same year the Sharif of Mecca offered the Naqib to mediate, but he was advised by the Aden Residency not to accept, and shortly afterwards the Government of India took a turn in the dispute by trying to bring hostilities to an end and then to offer mediation. Both sides were, however, obstinate, and the Government declared that it would only mediate when both parties consented to stop fighting.

At the end of 1876 the Resident succeeded in concluding a two years' truce between the parties, and early the following year the Qu'aiti showed some signs of willingness to accept the Resident's arbitration, then, in the usual way, complicated the case by claims to the sovereignty of Dis, and said that even if that question were settled his claim to 240,000 dollars must also be acknowledged by Government.

In 1877 the Naqib's chances became extremely slender, as the Qu'aiti had concluded a ten years' truce with the Kathiri in consideration of the evacuation of Tarim, and the Naqib had quarrelled with his brother Muhammad. In 1878 Dis, Sharma, and al Qarn fell to the Qu'aitis, and the Naqib appealed to the Sultan of Muscat to intervene, but the Government considered this undesirable.

Meanwhile the truce ran out and with much difficulty was renewed for a few months, while Government started consideration of the action that should be taken. It was not until January, 1881, that they decided that both chiefs should be persuaded to accept an agreement for the repayment of the debt and the cancellation of the transfer of Mukalla and Burum from the Kasadi to the Qu'aiti. As the Naqib continued to press for a British protectorate, failing which he proposed to hand over his territory to anybody that would take it, the Turks, Italians, French, Kathiris, and Zanzibar being mentioned, he was to be warned of the consequences of disposing of his country without the consent of Government, though Government declined to announce its final intentions until the chiefs had accepted its proposals. The Naqib accepted at once, but the Qu'aiti declined on several pretexts. Pending further orders, a 15 days' truce was arranged, followed by another for nine days, during which time, Government, having already stopped hostilities by sea, decided to stop them by land.

In February both parties signed the alternative agreements presented to them which provided, one, for half Mukalla and Burum becoming the Qu'aiti's property with a British Officer appointed at Mukalla, the second, which provided for Mukalla and Burum being handed over to the Qu'aiti for 300,000 dollars, and the third for the repayment of the 240,000 dollars. Government now decided on the second alternative, and the Qu'aiti agreed to pay the money, but the Naqib declined to sell Mukalla outright and refused to cede it to the British unless they undertook not to hand it to the Qu'aiti, and he came to Aden to impress his views.

Government, however, decided to support the Qu'aiti, and after various proceedings, political and naval, lasting from May to November of 1881, the Qu'aiti obtained full possession of Mukalla. The Naqib, after handing over his forts to H.M.S. *Dragon*, left Mukalla for ever and arrived in Aden with 2,800 followers. Some of these subsequently returned to Mukalla, others went to Lahej, and the Naqib, with about a thousand men, left Aden in December and in January 1882 landed in Zanzibar.

The balance of the price of Mukalla was paid in due course by the Qu'aiti and invested for the benefit of the ex-Naqib, who was also granted an income of 1,000 dollars a month by Seiyid Barghash

175 bin Said, Sultan of Zanzibar. It was not until 1888 that he consented to use the interest on the sum invested, which had then amounted to 230,000 rupees, for his own use.[1]

648 In 1882 a treaty was entered into with 'Abdulla and 'Awadh, the
643 Qu'aiti Jemadars, whereby due provision was made for the ex-Naqib and for the payment of an annual sum by the British Government to the Qu'aiti of 360 dollars a year. The Qu'aiti bound themselves not to dispose of any of the Hadhramaut territories to any person or power other than the British Government, and in 1888 a Protectorate treaty was concluded. Jemadar 'Abdulla died a few months later and 'Awadh became sole ruler. In 1900 the Qu'aiti dominions were further extended by the purchase, from the Wahidi,
[554] of Meifa, and in 1902 the Sultan's old title of Jemadar was finally abolished and he was recognised by the title of Sultan.[2] Sultan

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[1] To-day Naqib 'Abdur Rab, 'Umar's son, the present head of the family, is a respected member of Zanzibar society. He has lived in a quiet and unobtrusive fashion, and he and his people have been absorbed into the population in which they are an indistinguishable element. The Naqib has adopted the fashions of dress and living of the Omani section of the population, while the rest of the large Hadhramaut element in Zanzibar forms a very distinct community of its own.

[2] The following is a continuation of the Kathiri narrative of Hadhramaut history, from the same source as before.

In 1283 (A.D. 1866), at the suggestion of Seiyid Ishaq bin 'Aqil, Sultan Ghalib bin Muhsin al Kathīri succeeded in occupying Shihr. He then marched against Mukalla but was defeated by the Naqib bin Sala's forces at Harshiat. The next year Jemadar 'Awadh bin 'Umar al Qu'aiti arrived from India with Indian and Yafa'i troops to attack Shihr. He landed with his forces at Hami, proceeded to Shihr, and with the assistance of the Kasadis captured the place and expelled the Kathīris. In 1287 (A.D. 1870) Seiyid Is'haq bin 'Aqil went to Hyderabad and proposed to the Qu'aitis, Salih and 'Awadh, and to the Kathīris, that they should retain those parts of the Hadhramaut which they respectively ruled and that they should co-operate with the Seiyids in the establishment of justice, the improvement in the condition of the country, and the maintenance of security on the routes. He also proposed that the Qu'aiti should pay to the Āl 'Abdulla $50,000 on entering into an agreement with him, and an annual sum of $20,000, to be paid from Shihr customs revenue, for the upkeep of the garrison of Tarim and Seiyun. The Kathīris, however, declined these terms and made preparations for investing Shihr. To achieve this object the Kathīris enlisted the assistance of the 'Aulaqi and the Āl 'Umar Bā 'Umar, the respective rulers of Gheil and Soda. The 'Aulaqi was able to supply them with considerable funds from India, as he too, held a position similar to that of the Qu'aiti and the Kathīri in the Government of the Nizam.

Hearing of this alliance, 'Awadh immediately started hostilities against the 'Aulaqi and the Āl Bā 'Umar. At the end of a year he had defeated them and annexed Gheil and Soda. 'Awadh now entered into an agreement with the Kasadi Naqib, 'Umar Salih, for invading the Hadhramaut. Leaving Shihr and Mukalla respectively, the united forces marched against the Āl 'Abdulla, but the Kathīris beat off their attacks and forced them to retire. The Naqib 'Umar Salih then died and 'Awadh left for India.

'Umar was succeeded by his son Salih. Jemadar 'Awadh now returned from India, and, taking advantage of the despatch of soldiers by the Naqib to Du'an to fight against the Āl 'Amudi, sent some of his troops to Mukalla, and demanded from the Naqib half of the expenditure incurred in the expedition against the Hadhramaut which he had undertaken with 'Umar Salih. The Yaf'ai chiefs then intervened and decided that the Naqib should surrender half Mukalla.

Sultan
Awadh died in 1909 and was succeeded by his son Ghalib, a man of 643
advanced views, who was extremely anxious for the development of 654
his country in which he established peace and good order. His application for, and financing of, a mission to investigate agricultural and mineral resources of his country deserves special mention. He approached the High Commissioner for Egypt, and in 1919 Mr. O. H. Little was sent to report on the mineral resources and Mr. H. M. Heald on the agriculture. Mr. Little's report appeared in 1925, "The Geography and Geology of Mukalla," and the results of the agricultural survey appear in Mr. Heald's official report.

Sultan Ghalib died, universally regretted, in 1922, and was succeeded by his brother 'Umar, whose achievements will sufficiently appear elsewhere in this report. The present Sultan, whose accession to the Mukalla state was determined by the will of Sultan Ghalib, succeeded his uncle in March 1936. 643

The late Qu'aiti Sultan was absent from the country during my 643
visit, and in fact the greater part of his reign was spent in India. 484
Just prior to my visit, however, he had performed a tour of the Hadhramaut, and this was the first occasion on which a reigning Sultan had undertaken the journey. Leaving Mukalla on 29th July, His Highness, who was accompanied by his *Wazir*, other officials [644]
200 soldiers and a brass band, arrived at Wadi Du'an on 4th August. He stayed in Du'an six days and left for Hajarein on the 10th August. The party reached Hajarein on the evening of the 11th, and next day left by car for Meshhed. On the 14th, Hureidha was reached and Haura the same evening. On the 15th, His Highness proceeded to Al Qatn where he spent two days, and left on the 17th for Shibam where he stayed seven days, during which the Kathiri Sultan visited him with a large retinue and invited him to the Kathiri part of the wadi. Sultan 'Umar arrived at Seiyun on the 24th and was well received. He proceeded next day to Tarim, and on the 26th visited 'Einat, returning to Tarim the same day. On the 27th he returned to Shibam, where he stayed a further week before going to Al Qatn on 3rd September. On his way back to Mukalla, which he reached on the 14th, Sultan 'Umar visited

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The Naqib succeeded in procrastinating until his troops returned from Du'an, 648
when war ensued and the Qu'aitis were defeated. This war was known as the Nusfia or struggle for half the share. 643

The Qu'aiti then had resort to the British Government who ordered the Naqib to pay the amount claimed. On his failure he was removed from Mukalla, and thus in al Hijja 1299 (A.D. 1882) Mukalla and its dependencies came into the possession of 'Abdulla and 'Awadh bin 'Umar.

In Muharram 1307 (1888) the Qu'aiti entered into a treaty with the British, and was recognised as Sultan of Mukalla and its dependencies. When 'Abdulla died, there was a dispute between 'Awadh and the sons of 'Abdulla as to the paramountcy. The British Government intervened and ordered the removal of 'Abdulla's sons in consideration of compensation to be paid. Then Sultan 'Awadh and his descendants became the rulers of the whole country.

643 Henin and the Nahd tribe. During his tour he arranged the
484 following truces: At ʻEinat, on 26th August, a two years' truce
between the Seiyids of Āl Hussein and Āl al Hamed; at Al Qatn
on 5th September a truce between all the Yafaʻi tribesmen and their
clans and sections to last five years; on 6th September at the same
place, a 10 years' truce between the tribesmen of Āl Makhashin
of the Nahd, and another of five years between the clan of Āl
Mahfudh, and, again at Al Qatn, on 7th September, an eight
months' truce between the Nahd tribesmen; on 9th September in
Wadi al ʻAin a truce of five years between the tribesmen of Āl
Batati, and another of five years between the Āl Batati and Āl
Mahfudh.

643 His Highness left for India on 15th October 1934 for medical
reasons. He did not return to Mukalla again, for he died in India
of cancer, after a long and painful illness, in March 1936. Recognition has now been given to his nephew and successor, His Highness Sultan Salih bin Ghalib al Quʻaiti, who has been accorded a salute of 11 guns.

CHAPTER V.

SOCIAL ORGANIZATION IN THE HADHRAMAUT.

173 I have already drawn attention to the importance of a knowledge
of traditional history, and there is one aspect of history in par-
829 ticular of which any one dealing with Arabs must have some knowledge, and that is genealogy. Arabs would regard families going back to the Conquest as mushroom growths, and many can carry their own trees back to Adam. Each one will at least know the main lines of his descent, and though in its earlier stages it is legendary, this is of no importance to others than purists, for it is believed. Wherever known, the origin of each tribe is indicated in this report, and genealogical trees show the accepted descent of tribal ancestors from Shem.

829 Racially, the Arabs divide themselves into four categories, of
which three are represented in the Hadhramaut, the Baida or ex-
173 tinct Arabs represented by the sons of ʻAd, the ʻAriba or descend-
162 ants of Qahtan or Joktan embracing all the remaining Arabs except
565 the Seiyids and a few sons of Maʻad who, being descended from
Ishmael, are Musta ʻAriba.

The population of the Hadhramaut may be divided into seven social classes, almost castes. They are not all represented in every part of the country, and the order in which they appear below is partly historical and partly represents the order of their importance.

SEIYIDS.

162 The Seiyids of the Hadhramaut derive their descent from Ahmed
565 bin ʻIsa al Mohajir who migrated to the Hadhramaut from Basra
and died there about 1,050 years ago. His grave is on the right
bank of the main Wadi Hadhramaut at Al Hasisa, a few miles

east of Seiyun. Many of the families of Seiyids have hereditary chiefs bearing the title of *Mansab*. They are recognized as spiritual leaders by the surrounding tribes and even by tribes far away; thus, the Mansabs of 'Einat, some twelve miles east of Tarim, have a paramount spiritual influence over the Yafa'i tribes far away in the western part of the Protectorate.

The following is a list of those families of Seiyids whose descent from Seiyid Ahmed is regarded as authentic :—

Family.	*House.*	*Mansab.*	*Residence.*	*Nos.*	*Influence Over.*
Āl Bā 'Alawi	**Al Beiti**		**Gheil Bin Yamin.**	**400**	**Nūwah.**
	Al Maknun		**Yuwan**	**100**	**Bin Ajrar, a Balhaf tribe, Al bin Dagha.**
	Barum	**Muhammad Barum.**	**Du'an**	**30**	
	Hāmed	**'Abdur Rahman bin Hāmed.**	**Tarim**	**20**	
	Mudeihij		**Gheil Bin Yamin.**	**80**	
	Fada'q	**Muhammad bin Hussein Fada'q.**	**Habban**	**100**	**Al Aqmush and Al Aswad, Balhaf tribes.**
	Bā 'Ubūd		**Taris**	**30**	
	Bin Sahl		**,,**	**5**	
	Jemal al Leil		**,,**	**15**	
	Mola Dawila	**Muhammad bin 'Ali.**	**Fughma**	**400**	**Beni Sa'id, Manahil.**
	Al Hindwan		**Rogha near Tarim.**	**40**	**Have influence over certain tribes.**
	As Siri	**Bubekr Siri**	**Tarim**	**20**	
	Al Juneid	**The house consists of learned men and men of wealth ; no mansab.**	**,,**	**50**	
	Bā 'Umar		**Loisar**	**50**	
Āl 'Aidarus	**Al 'Aidarus**	**Ahmed bin Hussein.**	**Tibi**	**5,000**	**Nahd. Kathiri.**
	,,	**Al Hazm Ahmed bin 'Aidarus.**	**Būr and Hazm**	**5,000**	**Āl Jābir. Nahd.**
	Al Isma'il	**Muhammad bin Muhammad, 'Abdul Bari and Hussein 'Abdulla.**	**Tarba, Tarim, Shihr.**		**Al Qathm, Seiban, Al Hamumi.**
	As Salibia		**Salibia**		**Bin Hatab, Bin Kasbūba.**
	Āl Salila	**Hussein bin 'Aidarus.**	**Būr**	**80**	**Āl Bajri.**
	Āl 'Abdulla bin ash Sheikh.	**'Umar bin Zein**	**Tarim and Ramla.**	**120**	**Al Yāmāni.**

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Family.	*House.*	*Mansab.*	*Residence.*	*Nos.*	*Influence Over.*
Āl Sheikh Bubekr bin Salim and Al Sheikh 'Aqīl bin Salim.	Al Hāmed	'Abdul Qadir bin Salim.	'Einat	200	Mahra, Seihut, Qishn, Merbat.
	Al Hussein	'Ali bin Ahmed	'Einat	250	Manahil, Beni Ujeil Yafa'.
	Al Mihdhar	Mustafa bin Ahmed and Bubekr bin Hussein.	Du'an, al Qawira.	300	Al Bajuba, Al Bahada, a Balhaf tribe, Khalifa, a tribe belonging to the Upper 'Aulaqi Sultan, Yafa'is.
	Al Haddar	Muhsin bin Ahmed and Haddar bin Ahmed.	Qatn, Shihr	200	Qu'aitis.
	Bu Futeim	'Abdulla bin Ahmed.	Tarim and Tarba.	20	'Awāmir clan living in Tarba.
	Muqeibil		Du'an, Leisar	40	
	Al 'Attas	'Ali bin Zein and Hasan bin Salim.	Hureidha, 'Amd.	1,500	Nahd and As Sei'ar.
	Bin Hadun	Ahmed bin Hussein Hadun al 'Attas.	Meshhed	90	Nahd, As Sei'ar and Al Musa'id
	Al 'Aqīl	Hasan bin 'Alawi.	Dammūn	100	Part of the Āl Tamim.
	Ba Surra		Du'an, Leisar	20	
	Āl Mutahar	Ahmed bin 'Aqīl.	Dammūn	30	Part of the Āl Tamim.
Āl as Saqqaf	As Saqqaf	Ahmed bin 'Abdur Rahman.	Seiyun	500	Āl 'Abdulla Kathīris.
	Āl Taha		„	40	
	Āl Shibab	'Abdur Rahman bin 'Abdulla and 'Abdul Qadir.	Tarim and Dammūn.	300	Āl Quseiyer and Bā Shamakha.
	„	'Alawi bin 'Abdulla Āl Shibah.	„		Bin Silma.
	Al Munawwar		Seiyun	400	
	Al Mashhur		Tarim	50	
	Al Hadi	Muhsin bin Zein.	„	50	
	Az Zahir			80	
	Al Bar	Ahmed bin 'Umar al Bar.	Du'an	200	
	Al Wahsh		Du'an, al Qurein.	200	
	Āl Sāfi		Du'an, ar Rubāt	500	

Family.	*House.*	*Mansab.*	*Residence.*	*Nos.*	*Influence Over.*
Al as Saqqaf —*contd.*	Bin Barahim.	The house consists of learned men and merchants. There is no mansab.	Qasm	50	
	Ba Harūn		Hadhramaut	60	
	Al Habashi	'Umar bin 'Abdulla, Muhammad bin 'Ali.	Hautat Ahmed bin Zein, Du'an, Seiyun.	300	Āl Kathīr.
	Bā 'Aqīl		Qeidun	800	
	Ba Faqīh		Du'an and Shihr.	30	
Āl Haddad		'Isa bin 'Abdul Qadir.	Tarim	150	Ad Deiīn.
	Āl Tahir	Tahir bin Bubekr.	Al Maseila	30	Āl Balheij, Bā Muhammad.
	Āl bin Yahya	Ahmed bin 'Umar.	,,	20	
	Āl Sumeit		Shibam	25	
	Āl. 'Aidīd		Tarim	50	
Āl Ahmed bin al Faqih ash Shahid.	Balfaqih	Zein bin Hasan	Tarim	100	Al 'Imran, Nahd.
	Al Jifri	'Abdur Rahman bin 'Ali.	Wadi bin 'Ali	1,000	Wadi bin 'Ali.
	Al Kaf	Bubekr bin Sheikh (not a mansab, but has most influence).	Tarim	150	
	Al Bahr	Hasan bin Salih.	Di Sobh	20	Āl Kathīr.
	Ash Shatiri	'Abdulla bin 'Umar ash Shatiri.	Tarim	20	Seiban
				19,415	

The following families have now become extinct in the Hadhramaut: Bin Qabtan, Āl Mahjub, Āl Musuwa, Bā Shumeila, Āl Tawīl, Āl Hāmel, Bā Raqaba, Āl Mandhar, Bā Hussein, Āl Qādir, Āl Qadri, Bā Faraj, Mola Kheila, Ash Shilli, Āl 'Abdul Malik, Āl Hashim, Āl al Manadhar, An Nadhir, Hussein al Qara, Merzaq, Bā Bureik, Khuneiman, Bā 'Ali, Āl Hūt, Al Ghota.

Until the last few years the Seiyids occupied universally over the Hadhramaut very much the position of the church in the Middle Ages in Europe, forming a theocracy with which the temporal rulers of the country interfered very little. On the whole their influence was generally on the side of law and order and they wielded great power.

565 Seiyids do not carry arms,[1] nor have they troops to support
554 them, so that instead of relying on the sanction of arms to main-
461 tain their authority they rely on their descent from the Prophet
and the reverence which is given to them on account of their ancestry. They are extremely jealous of their privileges as Seiyids; realizing that their influence depends on the respect shown to them, they adhere keenly to such customs as the kissing of their hands and avoid any form of manual labour. They are usually comparatively well educated, and exercise influence on this account.

000 Some years ago a movement started in the East Indies to restrict the power of the Seiyids. It is said to have had its origin in a squabble over a school, but its roots were deeply set in the growing contact of the Hadhrami immigrants with western influence which produced a liberal class keen on modernisation. The Seiyids were innately conservative and mistrusted the encroachment of western civilization. It cannot be said that the struggle between the church and the laity is yet over, but it is apparent that the victory will ultimately be with liberal tendencies rather than diehard conservatism. According to most accounts the 'Irshadis, as the rebels against ecclesiastical predominance termed themselves, never set up actual organizations in the Hadhramaut itself, but there is no doubt that their tenets have made considerable headway there.

565 In Qu'aiti territory the influence of the Seiyids has officially gone.
554 They are not allowed to interfere in politics though they are given
respect for their descent. As long as the majority of them adhere to their mediaeval ecclesiasticism it is clearly right that they should be out of power. Unofficially, however, some of the best of them still play an important and indeed essential part in those districts not yet under direct Government control. In Kathīri territory they have more influence, but the leading families have moved with the advancing tide of progress, allied themselves with the forces of law and order, and are amongst the keenest advocates of modern methods in the country.

SHEIKHS.

793 Before the advent of Seiyid Ahmed bin 'Isa in the ninth century
565 and the gradual growth of the religious influence of the Seiyids,
554 the Sheikhs were the principal ecclesiastical influence in the country. They probably took the place of an earlier ecclesiastical hierarchy
162 formed by the priesthood of the old religion. Though they definitely
take precedence after the Seiyids, they resemble them in that they exercise much the same privileges. Like them, they are a very much respected class, are better educated than the tribesmen, and do not as a rule bear arms.

565 The principal families are: Āl 'Amūdi living in Du'an, Āl Is-hāq,
162 Āl Bā Wazīr living at Gheil, Wadi al 'Ain, and other places, Bā

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[1] There are in fact a few families of Seiyids who do carry arms and are indistinguishable from Beduins.

565 Jābir living below Shibam, Āl Bā Sūdān at Du'an, Bā Humeid
162 at Madūda and Seiyun, Āl Bureik at Shabwa, Bā Khatib at Tarim,
Bā Wa'l at Tarim, and Āl Bā 'Umar at 'Ajlania between Henin
and Al Qatn.

YAFA'IS.

565 The Yafa'is are the *'asākir* or soldiers and the actual rulers of
162 Qu'aiti territory. Their introduction as mercenaries, described in
463 the historical chapters, has led to the foundation of two dynasties,
that of the Kasadis of Lower Yafa' and that of the Qu'aitis who
drove out the Kasadis. The places in which some of the Yafa'is
live will appear later when the inhabitants of the various provinces
of Qu'aiti territory are enumerated. I have also given in an
appendix a list of the various Yafa'i tribes with their sections,
strength and situation.

[173] The Qu'aiti dynasty springs from a section of the Mausata
tribe and is historically quite recent. Although the Sultan and his relations have had no personal contacts with their country they exercise some influence in Upper Yafa', and the Yafa'i connection is still a live one, as a great many Upper Yafa'is regularly go to the Hadhramaut to take service in the Qu'aiti forces, returning after a few years to their own country. Other Yafa'is have become settled in the Hadhramaut and form a powerful party on whom the Qu'aiti could depend in the case of disturbances.

565 The following are amongst Yafa'i tribes and sections represented
162 in the Hadhramaut, the sections being shown in brackets after
each tribe: Adh Dhubi (Al Mosilli, Al Kasadi, Ash Shanāthira,
Al Jahāwisha), Al Bu'si (Al Gharama, Az Zaghālida, Al Homām,
Al Mattash), Al Mausata (Ar Robak, Āl Yazid, Āl Batati).

TRIBESMEN.

000 The history of the tribes of the Hadhramaut has been, generally
speaking, sufficiently indicated in the historical instruction, and
their location and strength will be dealt with in the description
of the various provinces.

619 There are only four words used in the Hadhramaut for the
565 nomenclature of the divisions of a tribe. *Az Zei* is a confederation
of tribes with a single leader. There are only three *Zeis* in the
162 Hadhramaut, the Seibani, the Nūwah, and the Hamumi. The
621 Shenafir Confederation is not a *Zei*, for while the leaders of the
Āl 'Abdulla Kathīris are Sultans, they do not head the whole confederation of tribes. A tribe, *Qabila*, is sub-divided into a *Beit*, and a *Beit* into a *Fara'*. I cannot claim any particular merit for the divisions I have used, namely, Tribe, Clan, Section, and Subsection, except that by using the word Clan I have avoided the clumsy term sub-sub-section which I found used in some statements of the other tribes of the Protectorate.

181 The Hadhrami tribesmen, like those of the rest of the Pro-
tectorate, are extremely conservative and "never depart from their
000 tribal customs." Most of them are nomads moving over their areas

[Western Protectorate]

565 Most of them[3] are nomads moving[12] over their areas
in search of water and fodder for their animals. They are of con-
221 siderable economic importance in the life of the country, as the
182 carrying trade is in their hands. They have a reputation for main-
463 taining their agreements with their neighbours and never violating a
pledged agreement. If an individual makes any undertaking on
577 behalf of his section or family, his people fulfil it: "He who seeks refuge with them, though he may be a murderer, is sheltered and not surrendered even if they fight in his cause."

628 If a man is killed in war, his kinsmen take retaliation for him.
A man who has slain many is regarded as a debtor and his debts are
682 payable, life for life, by the lives of any of his tribe. If a man kills another in peace time, the debt can only be paid by his own death or by that of one of his kinsfolk. If it is not thus liquidated, a feud starts between the murderer and his kinsfolk and the kinsfolk of the murdered man. The violation of an undertaking is a charge on the whole tribe, and if they do not associate themselves with the violation they must force the violator to prove his innocence
[686] or rise against him. Loots are settled by the payment of goods or cash to the value of the loot taken, but claims for blood are never paid. "You may at this day find a grandson, whose father had died before the claim was settled by retaliation, making a claim for the blood of his grandfather killed forty years before."

411 It is worth remarking that there appear to be fewer firearms
531 in the eastern part of the Protectorate than there are in the western. There also seem to be many less modern weapons. It is possible that many of the firearms are more effective than they appear to be, as the Hadhrami decorates his weapon more than his western neighbour does, and fixes on to the butt a rounded piece of wood, sometimes covered with skin. These features make the rifle more reminiscent of the old matchlocks.

TOWNSMEN.

565 The townsmen of the Hadhramaut are derived principally from
162 80 families who migrated from 'Iraq with Seiyid Ahmed bin 'Isa,
[173] and the following are the principal families.

In Tarim: Āl bin Diyāb, head of the family, Ahmed 'Āli bin Diyāb; number of the members of the family said to be important, 30, total, 50. Āl Dahruj, head, 'Ubeidillah; important members, 40, total, 100. Āl 'Ubeid Yamāni, head, Sa'id Heimid; important members, 200, total, 1,000. Āl Bā Hamāla, head, 'Ali Sa'id; important members, 50, total, 60. Āl Bā Sunbōl; important members, 60, total, 120. Āl Bā Sabih, head, Mubarek 'Ubeid Bā Salih; important members, 50, total, 100.

In Seiyun: Āl Bā Shagheiwan, head, Hadi Salih; important members, 20, total, 60, Sa'id 'Abdulla; one important member, total, 14. Bā Fadhl; important members, 5, total, 30. Bā Baja; important members, 15, total, 120. Āl Hasan; important members, 40, total, 90.

[3] [The Hadhramaut tribesman --Analyst]

In Shibam: Āl Bā Dīb, head, Muhammad bin Ahmed Bā Dīb; important members, 30, total, 50. Āl Bā 'Ubeid, head, Muhammad Salim Bā 'Ubeid; important members, 15, total, 20. Āl Shamākh; important members, 10, total, 40. Āl Ma'āshir, head, Bekr 'Ali Ma'ashir; important members, 24, total, 100. Āl Bā Jarsh, head, 'Abdur Rahman Bā Jarsh; important members, 20, total, 60. Āl at Tōwei, head, 'Ali at Tōwei; important members, 4, total, 20. The families of Qatn, Jabr, Bilfaqih, and Āl Khātib are said to possess authority. 565 162 [173]

In Al Ghurfa: Āl Bā Abbad; important members, 15, total, 80. Āl Msellem, head, Salim Msellem; one important member, total, 20. Āl Tarmum, head, 'Abdulla bin 'Abdur Rahman Tarmum; important members, 20, total, 90. Āl Sheiban, head, Sheikh 'Umar Sheiban; important members, 5, total, 30.

In Du'an: Āl Bā Shanfar, residence 'Aura; important members, 5, total, 80. Āl Bā Ya'shut, residence Ar Rubāt; important members, 30, total, 90. Āl Bā Mad-han, residence Al Qurein; important members, 160, total, 200. Āl Bā Lakma, residence Ar Rubāt; important members, 30, total, 80. Āl Bā Barahīm, residence Al Qurein; important members, 60, total 110. Āl Bā Basut, residence Al Khoreiba; important members, 100, total, 200. Āl Bā Hanshal, residence Al Khoreiba; important members, 30, total, 150. Āl Bā Khashwein, residence Hudūn; important members, 150, total, 300. The families of Bā Shameila, Bā Samad, Bā 'Ubeid, Bahawal, and Bā Baheir all possess authority, but those of Bazara, Bā 'Ashin, and Bā Sālih have none.

In Bur: Bā Sharāhil, who possess no authority.

The townsmen are divisible into four classes; merchants, artificers, labourers, and servants. The economic life of the country depends to a large extent on them. They live in the towns, do not bear arms, and are the principal taxpayers. It is from them that the people obtain the necessaries of life, and they form the main link with the outside world. Many of them are wealthy and they exercise a considerable influence in the country, and might well exercise more. The leading merchants to some extent govern the affairs of their towns, and have developed more than a germ of municipal organization. There are also signs of a kind of trades unionism, or rather of the mediaeval guild system, among the various artificers, and professions are usually, though not exclusively, hereditary. 565 162 556 [44]

SLAVES.

The Qu'aiti and Kathīri Governments are the biggest slave-holders in the country, and I should imagine that there is comparatively little private ownership. Apart from the fact that the slaves are slaves, there is very little to distinguish them, except their African countenances, from other classes of the country, and 567

567 I never heard a suggestion ~~from masters~~ or slaves that they were anything but exceedingly well treated. They include principally the *Nizam*, the most trusted part of the forces of the Qu'aiti and Kathiri, and receive very exceptional treatment compared with other servants of the State. They can rise to the highest positions, and the present Governor of the Shibam province is a slave. I also met a slave Governor of the town of Hajarein in the Du'an province, and I believe there are others. The town magistrate of Mukalla is also a slave. The young slaves belonging to the Mukalla Government are given especial care and training, and are formed into companies of cadets. They gave us a very creditable drill display in Mukalla.

It is possible that there may be a very occasional case of slave trading, and some women may have been introduced in recent years to the main valley, but this is not done with the approval or cognizance of the Mukalla Government.

SUBIANS.

565 The Subians form definitely the lowest class of the population.
162 Some of them are agricultural labourers receiving wages or paid
in kind, and there are settlements of them outside coastal towns like
463 Mukalla and Shihr. When they are settled next door to a town
they do the hewing of wood, the drawing of water, and perform such
sanitary services as are carried out by sweepers in other eastern
countries.

565 I was informed that the word "*Subian*" comes from "*Sabi*",
173 a boy. In the Hadhramaut they originate from the Wadi Hajr, and
for this reason in the western part of the Protectorate are known
as Hajris. They are said to be the descendants of the Abyssinian
invaders of the third to sixth centuries A.D., and to have been
reduced to their present lowly estate after the Abyssinians had
been routed by the Persians on the intervention of Seif bin Dhi
Yazan. This is the tale told in the Hadhramaut, and d'Arnaud
recounts a similar story as the origin of the Khadims of Yemen
[628] and Aden. Neither slaves nor Subians can be the subjects of blood
feuds.

Immigration.

167 Apart from these classes of the population, there are a number
of immigrants settled, or partially settled, in the country. There
are 300 British Indians in Mukalla and Shihr, and a few British
Somalis. There are also some Italian Somalis. The total number
of Somalis in the country is said to be about 1,200, of whom 1,000
reside in Mukalla. Owing to extensive migration to the East Indies,
[144] which will be further described later in the report, there has been
a considerable infiltration of Malayan blood, and very East Indian
types of countenances are to be observed in some of the up-country
towns. The type is not uncommon in Tarim and Seiyun, but I
found it very marked in the towns of Badra and Haura.

Religion.

Islam is, of course, practically exclusively the religion of the 162
Hadhramaut. There are a number of Banians in Mukalla and a 795
few in Shihr, but, apart from these, other faiths are represented only by one or two Christians and possibly Parsees in the same ports. Occasional Memons, Khojas, and Ithnasheris among the Indian population represent the only exceptions to the universal adherence in the Hadhramaut to the Shafite Sunni school. Rumour has it that traces left from the old Ibadhi-ism are still to be found in the north west in Nejran, and there are of course Ibadhis from Oman, eastwards in Dhufar.

CHAPTER VI.

CONDITIONS OF LIVING IN THE HADHRAMAUT.

The report deals with the conditions found in the Hadhramaut 121
and, to some extent at least, peculiar to that country; it assumes a general knowledge of Arabian conditions of life which are common to the whole Peninsula. It may, however, be well in a few remarks to call attention to some general features of tribal life which should be borne in mind.

The culture of the Arab is determined by his environment, which 105
also largely affects his religion. In the more fertile wadis the people are settled and conservative, on the barren steppes and desert places they are nomadic and communistic. The Beduin, and indeed many of the settled tribes, are extremely poor; their food is of the simplest, their staples being dates, home-grown millet and other grain, imported rice, and dried fish. The tribesman's wardrobe consists of two or three pieces of cloth, and indigo, in which he has implicit faith as protection alike from sun and cold. His dwelling is poor and its furniture hardly makes a camel's load. There are three things he saves up to acquire—arms (a rifle and *jambiya* or curved dagger), a camel, and a wife. The wife is my own addition; Beduins have often mentioned the other requirements to me, which shows, I suppose, that the wife is either an essential who goes without saying or that she is an afterthought. But these are the only things for which a Beduin saves. In other respects he is thriftless.

Poverty affects them in one of two ways: either they raid to augment their scanty means of living or they emigrate and earn their increment in more favourable surroundings abroad. Raiding is a paradox: it is not only a crime against society, but also a recognized means of livelihood. Furthermore, as it is played according to recognized rules it is a national sport. As more and more of the population become settled, raiding tends to become less popular. It is of course a large overstatement to suggest that football and other games will take its place as a sport, but the over-]
statement does contain some truth, for football is rapidly becoming

105 more popular and provides the something of excitement which has given a zest to raiding. It should not be forgotten that some of our own games were war games.

The Beduin proletariat and the capitalist townsmen are mutually necessary to each other. The Beduins do all the carrying trade and supply the firewood and their other scanty products to the towns, and the merchants sell to the Beduins what they require of food, clothing, and other necessaries of life. The brokers of the Beduins to be found in all the towns supply the link between the two. They live on helping the Beduins to sell their produce to, and buy their requirements from, the merchants, and on helping the merchants to obtain the transport they need.

Housing.

342 362 Each town in the Hadhramaut has its own individual characteristics as regards housing. Although the houses of coastal towns are all of the familiar Arab type built of stone rubble and whitewashed, there is a wide difference in the aspect of the towns themselves. Mukalla, for example, is a miniature edition of Zanzibar—tall houses and narrow streets, sometimes not six feet across, while Shihr is a town of lower houses, wide streets, and open spaces. Away from the coast, mud is the almost universal building medium, and sun-dried mud bricks are used alike in building the palaces of the rich and the simple *dars* of the poor.

342 353 In the Wadi Du'an the tall mud-built houses climb up the banks of the wadi. They are close packed, but it is in their interiors that they merit attention. The colour scheme is black and white and rusty red. Although there is practically no whitewash on the outside of Du'an houses, the interiors of the better-class dwellings are spotlessly white. The ceilings of the rooms, which are lofty, are supported by carved pillars of '*elb*' wood, and all interior woodwork is of this material. The doors are set in wide
[531] heavily-carved frames and the whole ornamented extensively with iron nails, two inches across the heads, burnished with lead till they shine like polished dollars. It is a modern development in Du'an houses that every room in the house should be provided with its own ablution room, and as a consequence they are really self-contained flats. The entrance door gives on to a passage into the flat, and there is usually not a door into the main living-room but a Moorish arch either in the whitewashed wall or of stained '*elb* wood again studded with burnished nails. The ceiling is held up on rafters of '*elb* wood supported by the pillars previously referred to, the mud floor of the next storey above being laid over slats of date wood very attractively arranged in herring bone pattern.

342 In Tarim the principal feature is the large number of enormous
177 dwelling-houses in a style copied from Malaya but built of mud bricks.

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[1] Other Arabic names are *sidr* and *nebk*. *Zizyphus Spina-Christi*. L.

bricks. The cost of building the house in which we stayed in Tarim 000
was $60,000. The exterior of these houses is decorated with blue, [436]
green, yellow, and pink, which is not at all unattractive. Interiors 342
are fitted with every up-to-date contrivance, electric light and 531
fans, telephones, ice-plants, and European modern conveniences in 352
the bathrooms, wash-basins with running water and shower-baths.
Whereas in Du'an and Shibam there is scarcely a chair to be 354
found, these houses are replete with European furniture, albeit 177
some of a rather florid style. Large and comfortable chairs and
sofas decorate the drawing-rooms, and there are English carpets,
masses of gilt mirrors, chandeliers and glass cupboards full of
marmalade dishes, egg-cups and so on. Living in such houses
as these one is struck at every moment with the reflection that there
is hardly a thing in the house that has not had to be transported
on camel-back over the mountains for six days.

The principal structural detail that the wealthy Seiyids of Tarim 313
and Seiyun have to contend with in their building operations is the 341
difficulty of procuring long enough timber. The *'elb* or *sidr* tree
grows to no great height, and although we found *'ariata* trees
(*Conocarpus erectus*, Jacq.) growing to 50 feet or more in height
some days' journey down the Wadi Maseila, they cannot be transported by camels. The difficulty is being surmounted to some
extent by experiments in the making of reinforced concrete pillars
of which I saw two in construction at Seiyun. All the work is done
by local labour, the travelled Seiyids training their masons. The 342
interior walls of these houses, apart from elaborate decorations such 353
as gold crowns and coloured flowers, are covered with a lime plaster
polished with smooth pieces of flint till it resembles marble.

Shibam is remarkable for the height of its houses. The town, 361
which is in the shape of a capital D, contains in a small area
500 houses built on a slight eminence in the Wadi. From a short
distance the whole town appears to be one enormous brown mud
built construction with a whitewashed top storey and roof. There 362
is no further building room in the town and the only way to have
a new house is to buy an old one, knock it down, and rebuild.
By general consent, houses in Shibam are not now to be built 342
more than six storeys high in order to avoid overlooking. The
only important existing exception to this rule is the Government
palace, which is a storey or two higher, but which is in such a
position that it overlooks very little. On the top of the six storeys
the builder may however erect a roofless seventh which gives him
a walled-in roof terrace. The building of this type of house which, [435]
when completed, will be 64 *dhirras* or 96 feet high, will cost
more than 20,000 dollars. Bigger houses are constructed of two
or more houses built together. The life of a house is said to be
200 to 250 years, but the age it reaches depends on the privies
being kept dry and cleaned out regularly. If this is not done,
the damp saps the lower part of the clay walls and causes splits,
necessitating demolition.

361 Outside the walls of Shibam in the rich man's suburb of Seheil
342 there are villas, some of them built in East Indian style but none
of them as big as those in the city. Several houses in these Had-
177 hramaut towns are provided with most attractive and welcome
swimming pools in which the water is usually kept running by means
of small petrol engines.

342 The general principles of house construction seem to be pretty much the same all over the upper Hadhramaut, but it is really only in the main Wadi that elaborate structures are found. Apart from the *dars* in which many of the tribesmen live, and which leave much to be desired from the standpoint of hygiene, it may be interesting to record that in one Wadi through which we travelled, to the north of the main Wadi towards the desert, I found troglodyte Beduins living in caves in the walls of the Wadi. The front of these caves was usually built up with dry stone walling, leaving only a small gap for the entrance of man and beast. Down the Wadi Maseila between Qabr Hud and the sea the Manahil and the Mahra live in huts built of sticks not more than five feet high. In two villages on the Mahra coast many of the inhabitants lived in tents of matting.

Wages and Cost of Living in the Towns.

000 The manner of living adopted by the wealthy of the Hadhramaut and by the tribesmen is sufficiently indicated in other parts of this report. The following notes give an indication of the condition of the wage-earning classes in the towns.

511 For labourers the cost of living is said to be cheaper in Mukalla
435 than in Aden. Firewood and water are free, and there is nothing
to pay in the way of ground rent. Rents are very low; as an
example, a large building of five storeys costing Rs.15,000 to
build would not fetch Rs.20 a month in rent. There is no tax
651 on property. The people in the towns pay their tithes straight to
735 the poor and not to Government.

465 Masons and carpenters receive a rupee and a-half a day, and
435 their assistants nine to ten annas. Labourers generally receive from
nine to twelve annas a day. Coolies on ships are paid twelve annas
and food. In Mukalla, porters receive from one pice to two annas a
load according to distance. From the Customs to the western gate
of the town (just over a mile) is two annas, but most carries are
those earning two or three pice. The price paid for carrying water
to houses from the public fountains attached to the town water-
supply of Mukalla is two pice a tin and three pice for two tins.

In Kanina, Hajr province, masons receive a rupee a day, and their assistants five annas. Carpenters are paid by piece work. Three pice is paid for carrying one load of water on donkey back from below the town. Field labourers are paid five dollars and food a month or by piece work.

In Shibam, masons earn a dollar a day, and their assistants from 465 half to five-eighths of a dollar. Carpenters also receive a dollar a day.

Mr. Heald writes :—

" The general diet in the hill villages consisted of rice (when 262 procurable), dates, and millet bread, and the dried fish carried up from Mukalla on camels; vegetables were very scarce. During the war, when supplies were cut off from Aden and India, the people suffered very much from the lack of grain, as the country could not supply their normal requirements.

" Coffee was unknown in the hills and its place was taken by 272 the gingerly and carraway seed; tobacco was not so much used 276 by the Beduins as by the Mukalla people, who smoked it in home-made hookahs, but all chewed ground-up tobacco leaves mixed with carbonate of soda and even the ashes from the fire; no doubt a call from nature to supply the lack of lime in their rice diet, as the Betel nut chewing in Ceylon. . . .

" Where labour was employed—which was extremely rare— 466 the hire was generally paid by kind; town labour was usually one rupee per diem, and I heard that by piece-work in the stone cutting a man earned up to two rupees a day; our camp labourer received ten rupees a month and food."

Women in the Hadhramaut.

Well-to-do women live in complete seclusion, never going outside 562 unless heavily veiled. They spend their days in the harem, where they superintend the servants in haphazard fashion, sew their clothes, or drink tea and gossip with their friends. Up to 10 years [858 of age the girls are free to come and go as they please, but then 552] they take to the veil, and usually are married when they are about 13 or 14. The chief amusements of the harem are weddings, visits to the fairs held in honour of some saint, or occasional excursions either by car or on foot to a neighbour's house. Like the rest of [212] the women in the Hadhramaut the rich are nearly all illiterate and have but the vaguest idea of the world outside, though an interest in what is going on beyond their walls is not lacking. But, as one would expect, clothes and jewelry are among their principal distractions.

There are a certain number of women, Malay and Chinese, from 562 Java and Singapore in the country, who apparently live an existence 177 of utter boredom; thanks to them, foreign fashions in dress are popular, but only among the wealthy families. 167 Although a few women from abroad have come into the Hadhramaut, it is very rare to hear of a Hadhrami woman leaving her country, though there are some to be found in Aden, and they occasionally make the journey to Mecca.

The tribeswomen lead a very much harder life than their sisters 462 in the towns, and are of greater economic importance to their country. From an early age they are sent out to guard the flocks, 462 roaming far afield in search of water and pasture. They work in the fields, milk the animals (with the exception, in some cases, of camels), gather the firewood, and fetch the water. They are not [562] so careful to keep themselves veiled, finding it sufficient to draw their head cloths in front of their mouths. If she belongs to a nomadic tribe a woman will follow her husband in his search for grazing, carrying the household utensils, usually one large saucepan, on her head and the baby on her back. Only very occasionally do the women emigrate with their husbands, but we travelled with such a family on the start of their journey to Zanzibar to seek a fortune.

562 The remaining women are those of the poor townspeople, the 462 female servants, slaves, or Subians. The last two are least particular about veiling. The others, no matter how poor, will always cover at least the lower part of their faces. Toil is the portion of all of them: they labour in the gardens, help the men and animals [482] to draw water from the wells, and in many towns they are the principal water carriers, bearing their burden in skins slung across their backs. The servants and slave women in well-to-do houses lead an easier existence. They cook the food, do such cleaning as is ever done, and fetch and carry for the ladies of the household. Slaves may be taken as concubines, but find their husbands among their own class. They are much favoured, being brought up as members of the family, and, like many privileged retainers, usually become somewhat outspoken and domineering in their old age.

CHAPTER VII.

PRODUCTION AND RESOURCES OF THE HADHRAMAUT.

311 The natural resources of the Hadhramaut, such as they are, are principally agricultural. It is perhaps unnecessary to emphasize that only a very small proportion of the total area of the country, [131] which may amount to 35,000 or 40,000 square miles, is suitable for the growing of crops. As a general rule only wadis can be so used and the bulk of the land surface consists of the barren rock of mountains and steppes.

Tobacco.

249 438 655 The principal crop of economic importance is the well-known Hamumi tobacco, and Gheil ba Wazir is the principal centre where it is grown. Practically speaking the production in that place is entirely Government-directed and all the land is State land.

312 The nurseries are situated about three miles from Gheil at Al Quf. Here there is an apparently inexhaustible, somewhat brackish, water supply at depths to about 30 feet from the surface. There are three deep pools which are tapped by subterranean channels for Gheil and Al Harth, the source of the Gheil water supply being called Humat al Farath, and that for Al Harth being called Humat al Harth. Along the line of channels from these pools there are

at intervals of some 20 feet a series of shafts similar to those 312
described in connection with the Mukalla water-supply. Humat
al Harth is temporarily not giving water, as the level has fallen
below the channel. At Al Quf itself there are a number of wells,
and round each are nursery beds where the tobacco seedlings are 249
grown. The beds are divided into patches three or four feet square
and the seed close sown, so close that even where seed does not
germinate the workers cut small scratches in the ground and plant
fresh seed. When the seedlings are grown to a height of about
three or four inches they are taken from Al Quf to Al Harth, about
a mile and a-half away, and planted out in rows with intervals
of a foot, or three-quarters of a *dhirra*, in beds of a size dependent
on the amount of water. A bed is called *mutr*, plural *mutira*, and
each is surrounded by a ridge to keep in the irrigation water. In
due course the crop is gathered and dried. Drying barns are
unknown.

The crop 1 is financed by the merchants who advance the money to 454
the cultivators and are paid back either monthly or after the crop. 427
In the case of the Government lands at Gheil some cultivators pay
their rent in advance and some after the crop. The rent of the 655
whole area of the Sultan's land at Gheil is assessed before each
season and the figure required communicated to his representative
there. This official then rents out the land at a figure per acre based
on the total sum required.

The total annual value of the crop is now estimated at five lakhs, 433
of which the Sultan receives Rs.120,000 in duty and ground rent. 651
Production costs are estimated at three lakhs, so that the profit to 434
the cultivators is Rs.80,000. In order to foster the local consump- 655
tion of tobacco, there is a monopoly of imported cigarettes and pipe
tobacco.

Of tobacco, Mr. H. M. Heald in his report of the Agricultural 249
Mission to Mukalla says that in the Meifa valley " the cultivation of
the tobacco received more attention than any other crop. . . . The
seed was sown in a small plot of land which, in the large villages, had
been heavily manured with sheep dung mixed with fine earth. [241]
When 40 days old the plants were transplanted into the small beds
at distances of one foot apart, and again manured with fish ; irriga-
tion varied in the villages but generally every seven days.

" Topping of the terminal buds took place after all the leaves had been formed and the plants were ripe for cutting in four or five months, according to district and season. The plants were dried on the ground first singly and then in small bundles, and afterwards hung up in rows. After drying again in bundles, they were covered with sacks to promote fermentation, and then the plants were taken into the houses for further drying in the dark, and ready for transporting to the coast in a week or so. Practically no grading was done . . . and I am sure " he writes, " better prices would be obtained if more attention were paid to selection."

*[Tobacco -- Analyst]

Honey Industry.

231 The only other product of economic consequence is the celebrated
263 Du'an honey. Honey from Jerdan has an even greater local renown
438 but is not produced in such quantities. At places like Tarim it is
not considered possible to grow honey owing to the depradations
[134] of the Blue-cheeked Bee eater (*Merops persicus persicus*), one of
the most common, as well as most beautiful, birds in the Hadhramaut. We did not observe this bird at all in the Wadi Du'an, where it is shot on sight.

231 The hives are tunnel-like structures fitted into the walls of the
263 houses, and consist of circular sections about a foot in diameter.
In the outside wall is a small hole through which the bees enter and leave the hives. Du'an enjoys two honey crops in a year; that of June, July and August being regarded as the best, for in it the bees collect the honey from the blossoms of the *'elb* trees. The honey obtained during the second crop, from November to March, is gathered from a small bush called *Qarmala*, and while it is
[843] highly esteemed it is considered very heating and may not be eaten
by pregnant women. If there is much rain during April and May, the bees make a black honey called *helb*, and they are said to grow much stronger, for they consume this honey themselves. The swarming of the bees was thus described by a bee-keeper: A second queen bee, whom they call *āb* or father, sometimes leaves the hive and goes a short distance away followed by some of the others.* The bee-owner takes a mat and rolls it up in the shape of a hive, closing one end, and sprinkling inside a perfume of the perfumes used by the ladies. Approaching the swarm, he gently takes the queen in his fingers out of it and puts her into a small cage made for the purpose. The cage is then put inside the rolled mat. An assistant beats a tin or copper tray and the bees leave the place where they have swarmed and come to the queen. The swarm is now carried to a hive, the queen bee and her cage put into the hive, and in go the bees after her.

The bees collect the crop in 12 to 20 days, and when the owner sees the hive is full he fits on more sections until they have finished. Thirty to 40 pounds of honey are collected from a single hive at each crop. The honey is gathered by smoking the bees out from behind. When they have left, the exit hole is stopped up and the honey is taken, one section being left for the bees. In times of
drought, honey is put into the hives for the bees to eat. The honey
251 is packed in comb and as liquid. In the former case two sizes
of round tins are used, containing 4 lb. and 7 lb. respectively. An inside cover is soldered to the tins in Mukalla. Liquid honey
is packed in cases of two kerosene tins. The value of the honey
435 in Mukalla is one rupee a pound. The total production is 90,000
to 100,000 pounds.

000 In view of the great renown which Du'an honey enjoys in South Arabia and the East Indies, and in view of the fact that it is much appreciated by Europeans, I had hoped that there might be

possibilities of a market being found for it as a luxury honey in England, and through the help of the Colonial Office a tin was sent to the Imperial Institute for examination. The result, however, is disappointing, and it seems that the honey would not be likely to be popular in England.

The following is the report which the Imperial Institute was good enough to prepare :—

REPORT ON HONEY FROM ARABIA.

The sample of honey which is the subject of this report was forwarded to the Imperial Institute by the Colonial Office and is referred to in a letter dated 28th February from that department. It had been received from a Political Officer in the Aden Protectorate, who had obtained it during a tour in the Hadhramaut. It was desired to have the honey analysed and to learn its market possibilities.

Description.—The sample weighed about 2½ lb. and consisted of honey in the comb. The honey, after separation from the comb by straining, was of a rather dark golden brown colour, and possessed a very sweet taste and a peculiar, aromatic odour. The odour and taste were both different from those of the honey commonly marketed in the United Kingdom.

Results of Examination.—The strained honey was found to be dextro-rotatory, whereas ordinary honey is laevo-rotatory. It was accordingly examined in comparison with the figures recorded for dextro-rotatory honey, and the following results were obtained :—

	Present sample. Per cent.	*Recorded Figures.* Per cent.
Moisture	13·6	13·6 to 17·8
Ash	0·06	0·3 to 1·3
Ready-formed reducing sugars, expressed as invert sugar	47·9	64·8 to 71·7
Sugars reducing only after inversion, expressed as sucrose	27·3[1]	0·6 to 5·3
	°Ventzke.	*°Ventzke.*
Immediate direct polarization at 20° C. ...	+ 29·6	+ 6·7 to + 24·9
Constant direct polarization at 20° C. ...	+ 17·9	+ 3·6 to + 17·8
Direct polarization at 87° C....	+ 24·7	+ 28·5 to + 35·8
Polarization at 20° C. after inversion ...	− 10·0	− 2·5 to + 15·0
Polarization at 87° C. after inversion ...	+ 18·4	+ 20·9 to + 35·0

The honey consumed in the United Kingdom and other Western countries is of the laevo-rotatory type, the sugars of which consist principally of dextrose and laevolose, with only from 1 to 4 per cent. of sucrose. The foregoing results show that the present sample is a dextro-rotatory honey with a high "apparent sucrose" content, and suggest that it is a

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[1] **This figure would include other polysaccharides in addition to sucrose.**

000 product of the " honeydew " type,[1] which would account for its unusual taste and odour.

Commercial Value.—The honey was submitted to two firms of merchants in London who reported respectively as follows :—

> (1) " We thank you for your letter and sample of honey, which we have examined. Although the body is quite good, we think you will agree that it leaves much to be desired with regard to flavour.
>
> " At the moment England is so well served with honey of agreeable flavour that it seems doubtful if this honey could be imported to any material benefit. We can buy Jamaica honey, which is good both in colour and flavour, at 26s. per cwt. landed London, so you will appreciate that the value of the present honey would have to be decidedly below this figure. We think you will be well advised to inform your friend that there is little likelihood of an opening on the London market."
>
> (2) " This honey appears to be of a good flavour, but at the present moment there is such a large stock of honey available of all kinds that it would be difficult to find a market for a fresh quality from a new origin."

The latter firm mentioned that Colonial honey was currently selling on the London market at prices ranging from 25s. to 40s. per cwt., according to quality. It will be observed that there is a difference of opinion with regard to the flavour of the honey, but it may be pointed out that the taste is undoubtedly such as would not appeal to the ordinary consumer in this country.

439 263 *Remarks.*—From the trade reports quoted above it will be seen that the possibility of disposing of this honey in the United Kingdom is very doubtful, in view of the large supplies of ordinary honey of good quality available on the market. Furthermore, it is probable that such dextro-rotatory honey would be regarded with suspicion, whilst its unattractive flavour and odour would be further obstacles to its sale.

Livestock.

556 231 The wealth of the Beduins lies principally in their livestock, consisting of camels, donkeys, cattle, sheep, goats and poultry. Camels and donkeys are reared for transport purposes. The selling of animals is a regular feature of the fairs which are held all over the country at the many shrines of saints. The Qu'aiti Government estimates the number of camels in the country at 20,000.

231 232 Sheep and goats are raised for milk and meat. Cattle, though not plentiful, are not uncommon. An outbreak of rinderpest had killed 60 head of cattle at Hajarein at the time of our visit, and this was considered a very heavy loss. Heald states a decoction of

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[1] This is not ordinary honey originating in floral nectar, but is produced by the bee from secretions of leaves and sometimes from secretions deposited by insects.

boiled radishes is given to cattle with "cattle plague". Donkeys 231 232
are said to be susceptible to a very fatal disease.

Both cattle and camels are used in ploughing, the former usually 231
in pairs and the latter singly. For the working of the wells, camels,
cattle, donkeys, men and women, all combine, frequently in mixed 492
teams, the animals being generally given a bunch of fodder at the top of the incline each time they reach it. Camels are also employed in turning the machines for extracting the simsim oil. The fact that fodder and water become more scarce north of the main Wadi necessitates a greater use of camels and donkeys are few and far between. Donkeys are uncommon also in the Wadi Maseila, for there is a three-day stretch without water in the middle of the Wadi, and below Buzun the flow is not perennial. Sheep and goats, however, are to be found everywhere, seeking their pasture under the care of women or girls.

Heald in his report states that no attention is paid to selection 231
during the breeding season—which is usually in the early summer. With the sheep, one lamb is generally the average—although higher up in the Hadhramaut, amongst better pasture, ewes give two lambs. The sheep in the Meifa valley had black fleeces with the curly fat tails, although smaller than the Egyptian sheep. The goats are also smaller than in Egypt and originally came from the Yemen.

It was particularly noticeable in the Wadi Maseila that the livestock were very much smaller than those elsewhere. The cows are little larger than a normal-sized calf, and the sheep and goats are also smaller than those in Du'an or to the north. The cattle are similar in size to those of Soqotra. The breeds of goats and sheep appeared to vary considerably over the whole country, but
a black-and-white variety was the most common. His Highness 643
the Qu'aiti Sultan has a few horses, both for riding and carriage 492
work, and I saw one at Meshhed. There are probably not a dozen in the whole country.

Minor agricultural products.

Dates in the Hadhramaut are merely a hobby, and the entire local 245
crop is consumed fresh during a season of two months, June and 262
July. It may be recorded that a single date-tree in the Du'an valley 435
sells from 400 to 1,000 dollars, many times its economic price. Dates form a staple article of diet and are therefore imported in large quantities.

The principal grain and other food crops are millet—*dirra* (great 241
millet, *Sorghum vulgar*), *dukhn* (bullrush millet, *Pennisetum typhoideum*) and *keneb* or *msebeli* (Italian millet, *Setana italica*); lucerne; *jil jil* (sesame, not eaten by donkeys); *dijar* (a kind of bean); wheat (not eaten by donkeys or goats); and a little maize. The stalks are generically known as *qusab*, and the grain as *ta'm*. Hashish or grass is also grown for animals. The principal garden crops are sweet potatoes, onions, garlic, pumpkins, carrots, egg

241 plants, chillies, *faquz* (a kind of gourd, *Cucumis prophetarum* L.), and lubia. The fruits include limes, bananas, dates, pawpaws and a few grapes and pomegranates.

Speaking of the Meifa district, Heald states that " near the river the main cultivation was the date crops. The sesame did not receive any special cultivation than that given for the millets; the land was ploughed or broken up by the hoe and, after levelling down with a board, the seed was sown in holes at a distance of 18 inches apart; the crop being sown generally in September. The crop was manured with dung or fish, if available, and good results were obtained from liberal manuring; four or five waterings were generally given. The crop was ready for harvest in 3½ months, when the plants were cut down close to the ground and laid out in rows to dry; the plants were then shaken for the seed to fall out on a mat." Speaking of crops generally, Heald says, " All the crops, being from seed bred in and in, had become very poor as one might expect, and unless they import fresh seed from abroad, nothing can prevent the crops from becoming even poorer than they are at present."

Methods of Agriculture.

134 *Soil.*—Mr. Heald's remarks on the land in Asfal al 'Ain apply pretty generally to much of the land in the Hadhramaut. He says, " The soil was of an alluvial nature, and in general very light loam, devoid of humus and requiring heavy manure to produce good yields. The soil in most of the villages in the Meifa valley was alluvial; very thin and with a stony subsoil." In parts of the Wadi Maseila owing to the heavy vegetation there is more humus.

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241 *Seasons.*—The seasons are arranged by the stars and called Summer (*Seif*), Autumn (*Kharif*), Winter (*Sheita*) and Spring (*Rabia*). From an agricultural point of view it is difficult to distinguish. Crops are often to be seen in all stages, sowing, grown and harvested. According to Heald, the summer crops are Italian and bullrush millet and tobacco, which is sown towards the end of the summer for transplanting in early winter. The winter crops are great millet, maize, lucerne, wheat, barley and all the vegetables.

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412 *Implements.*—The implements are few and primitive. A small plough is used for breaking up the surface of the soil. It consists of a sharpened piece of wood with an upright for the farmer to hold and press the " share " into the soil. It is pulled by oxen or a camel. The hoe used has a pear-shaped head; sometimes the soil is levelled after ploughing by dragging a small board over the surface. Small curved knives are used in the tobacco nurseries for scratching up the soil. Heald saw a " weeder " which was very much like a chisel.

241 *Manures.*—Tobacco beds are occasionally treated with sheep dung, but the principal manure in the lower Hadhramaut is fish manure. As many as three small fish are put on the soil round each plant.

Guano, brought from the small islands of Sikka or Jibus and Jazirat 241
Bureika near Bir 'Ali west of Mukalla, is used when obtainable,
but it is expensive. In the heavily-wooded parts of the Wadi
Maseila the bush is burnt when cut. This provides a potash dressing
the value of which is appreciated by the cultivators.

Terrace cultivation.—" The villages had very little cultivable soil 311
and in many cases the small terraces had been made by bringing 241
soil from a distance and then built up with rubble revetments, the
area varying from 5 square yards to ½ acre. These terraces were
always built on the sides of the hills to avoid destruction by floods,
and the houses generally on a higher level." Of the Meifa valley,
Mr. Heald says that the cultivated terrace areas which were in
bulge-like shape along the stream were irrigated by taking the small
canals off from the rivers or springs at varying heights and bringing
them down at great distances to the terraces. Although all the
terraces I saw were generally above flood-level, there are none built
high up the Wadi walls.

Irrigation.—Land is irrigated from springs, wells, or rivers. 241
When wells and rivers are used, cattle, or camels, or donkeys, or 312
men and women, or a combined team, pull up one or two leathern
buckets attached to a rope running on a wooden pulley. The water
then flows down a mortar or mud channel and is finally distributed
to the land by small canals. The quantity delivered from a well
by this method does not exceed 500 gallons an hour. When the land
is irrigated from springs, the water is conducted by channels to the
various terraces. In order to supply all the various levels, these
small canals take off at great distances and there is consequently
considerable loss by percolation and evaporation before the water
reaches the land.

Occasionally hollowed-out halves of date palms are used as water channels for crossing hollows, and the cultivators of the Wadi Maseila display considerable ingenuity in bringing the water from the river to the land they are working. The river is usually at some distance from the foot of the steep bank above which the land is cultivated. Channels are dug from the river and a deep hole made at the foot of the bank. A scaffolding is erected over the hole to carry the usual well machinery, and a mud aqueduct supported by tree trunks and branches carries the water on to the higher level ground where it is distributed by canals in the usual way. A sloping walk of timber covered with earth is also provided for the team of animals and humans. Dams to raise the level of the water, and made principally of brushwood, are a common feature of the Wadi Maseila. In other places we saw a number of stone dams.

In most villages irrigated from springs the water is shut off 312
at sunset, and the spring fills a cistern made from stone and mortar
designed to hold the spring water running during the night. The
springs naturally vary in volume, but Mr. Heald states that they
generally range about 5,000 gallons an hour. Of Meifa he states,

312 "The quantities of water differed very much and ranged between 100 gallons and 10,000 gallons per hour in the springs, whereas only about 400 gallons per hour were obtained from the wells, but this quantity naturally depended on the amount of work done by the cattle. The stream in the Meifa valley was rather difficult to estimate on account of its underground sources and losses by evaporation, but, after several calculations, the quantity was decided on 1 m.^{3} per second and the fall averaged generally 5 feet per mile. This refers only to the stream in open country; as many portions of it poured down through narrow gorges, where it was impossible to calculate."

241 *Dry-farming.*—Heald states that in the villages of Kanina and Jol ar Rakh, or generally the district lying between the Meifa valley and Asfal al 'Ain, he discovered a system of dry-farming worked in connection with the flood irrigation. The flood water, which unfortunately could not be depended upon, poured down the wadis, and by a very good system of canals was conducted on to the land, and the seed sown in the mud—the surplus water being sent down to villages lower in the wadi. In some years the cultivators managed to sow two crops, spring and summer, if the floods permitted, but they only relied on the spring water. In the village of Kanina the cultivators sometimes left the roots of the millet in the soil after harvest, and thereby obtained a second, but very poor, crop.

After the harvest, the land was continually ploughed to retain the moisture ready for the next year, and the cultivators were quite aware of the importance of treating the surface oil in the dry-farming principles; however, where possible, irrigation was done from the springs and wells.

Cultivation.—After ploughing or hoeing the surface, the seed is either broadcasted or sown in holes. The great millet is generally sown thickly in a small plot and transplanted when about 12 inches high, but the other millets are merely broadcasted. As the stalks of great millet are too thin to carry the heads, about a dozen of the plants are tied together by the heads as soon as the seed begins to form. *Dijar* is planted between rows of millet in order to shade it from the sun. It is harvested after two months.

In some parts of the Hadhramaut, as in Africa, men, women and children sit on platforms built above the crop and use a small sling and stones to scare away the birds.

Harvesting.—When ripe, the great millet is cut close to the ground with a small sickle. After a few days' drying, the heads are cut off and beaten by flails. The heads of other grain are generally cut first and then the stalks pulled up for the cattle, and the stubble burnt on the ground The grain is put into shallow winnowing fans of a common eastern and African type, and thrown into the air for the wind to separate the chaff from the grain. I saw at least two patterns of quern used for grinding.

Rotation.—Heald states that mixed and overlapping rotations 242
were found in Meifa and Asfal al 'Ain but, from careful enquiries,
the following appeared to be the most popular :—Lucerne two years,
followed by millet and the fourth year tobacco. If tobacco was
not sown, the land was planted with another variety of millet.
In some villages where lucerne was not grown, the rotation simply
included tobacco and millet with sesame the third year.

In the Wadi Maseila the fields are constantly changed. One year a certain part of the wadi bed will be cultivated, stick huts and erections for drawing up the water built, and when the crop is harvested the Beduins move on elsewhere, returning again another season. Thus we frequently passed remains of cultivation, disused mud aqueducts and tumbled-down huts.

Diseases.—Heald states, " Excepting for the caterpillar attacking the young millet and tobacco, the crops were remarkably free from pests and disease; I carefully searched for stem borer in the millet but could find none, and also for the scale in the few citrus trees."

Trees and other vegetation of economic importance.

The '*elb* (*Sidr. Zizyphus Spina-Christi*, L.) has many uses. Apart 137
from its blossoms, which are said to give the good taste to the Du'an 262
honey, its fruit called *dōm* is eaten extensively by the Beduins when 313
dates are lacking. The beams, pillars and doors of Hadhramaut
houses are made from the timber, and the supply and carriage of 242
the trunks give much employment to the Beduins. It also supplies
good firewood. It is a fodder tree, and the leaves are also used [388]
as a substitute for soap.

Sār, a palm tree (*Hyphaene thebaica* (L.) Mart.), from which the 137
Beduins gather the leaves called *sāf* for transport to the towns, 314
where they are made into mats, baskets, country string, etc. A 285
popular drink called *nebidh* is also procured from this tree. 272

The long-thorned *sumr* (*Acacia spirocarpa* Hochst.) is perhaps 137
the commonest tree in the Hadhramaut. It is a popular fodder for 246
camels and is likewise eaten by goats. It supplies good firewood
and a substance taken from the roots called *futukh* is used by 314
fishermen for greasing their lines in order to make them strong. 372
Another thorny tree, the *geradh* (*Acacia senegal* Willd.), is also 272
a common fodder. Its leaves are used for tanning skins and it is
said that the Beduins make a drink from them which they liken to
tea.

The *musht* tree (*Grewia erythraea* Schweinf.), is used extensively 137
for firewood and camel fodder. The leaves of the *ariata* tree 314
(*Conocarpus erectus* Jacq.), which grows in the Wadi Maseila, 246
where it sometimes reaches a height of 50 to 70 feet, are dried for
fodder, and the timber probably has its economic uses. I was told 372
in Tarim of a large tree growing in Wadi Maseila the strong wood
of which is used by carpenters; this may have been the *ariata*.

137 *Rakh* (*Salvadora persica* L.) is a very popular fodder with camels
314 and is found in abundance in the Wadi Maseila; it is also fairly
common round Du'an but practically non-existent to the north
246 of Shibam. Goats do not eat it. It also provides the Beduins with
their favourite toothsticks.

Khuweira, a small plant (*Cassia obovata* Coll.), is very popular with both camels and goats. There are of course many other plants on which they graze.

Manufacturing Industries.

492 Minor Industries include the extraction of simsim oil with camel
262 mills. In Mukalla there is a large oil factory with 31 compart-
249 ments in each of which a camel turns the usual primitive wooden
machinery for expressing the oil from sesame seed. The oil
extracted by this primitive process is much more popular for food
that that extracted by modern machinery. It is considered much
[231] sweeter. The residue forms a cake which is fed to camels.

339 There are kilns for lime-burning immediately to the east of
438 Mukalla and in many other places. In particular most excellent
353 lime is made in Seiyun and Tarim. This is applied as a plaster to
the interiors of the houses and polished with smooth flints till it
resembles marble.

28 Hides from the interior are tanned in Mukalla but none is
exported. At Gheil ba Wazir I saw a leather-worker using
Mukalla-tanned skins. Skins are also tanned in Shibam. The
dyeing of cloth, weaving, and mat-making are other minor
industries. Shihr in particular is well known for its beautiful
323 weaving. There are potteries in many places, and I saw the process
326 in Gheil ba Wazir. There are also good workers in silver at Gheil
ba Wazir, Shihr and Mukalla.

Fisheries.

228 The manufacture of fish fodder and manure and the preparation
251 of dried fish is a large industry of the coastal area. From an
262 export point of view, fish products come third in importance. They
are :—

231 *Sifa* (fish oil). Not much of this is made in either Mukalla
438 or Shihr. The bulk is imported from the Mahri coast.

Wazīf (dried *'aid* and other small fish). A great quantity of this is prepared in Mukalla and still more in Shihr. The sea is alive with these small fish, the catching and preparing of which gives work to many hundreds of fishermen. In both Mukalla and Shihr there are godowns for these fish which are stored before being taken to the interior for manure, camel fodder, or human consumption. The very small *'aid* fish are used for manure only, but the larger ones are eaten uncooked by men and also serve for fodder.

by men and also serve for fodder. It is sold by *ma'bar*, a basket of about 30 to 40 lb. The price for eight baskets is from one to three dollars. 000 435 804

Hanit (cooked and dried *tamad* fish). About fifteen to twenty *bahars* of this are made a day in Mukalla and sold for local and up country consumption. 228

Safif (dried *tarnak* and *tamad* fish). This used to be made only from the *tarnak* but now includes *tamad* as well.

Lakhm (dried shark). A great deal is prepared in Mukalla and one *frasila* costs one and a half to two and a-half dollars.

Rish (shark fins). A certain amount of these are exported to China. [439]

The fish manufactories have been removed from the town of Mukalla, a sanitary measure for which credit is due to Sultan 'Umar. The drying-grounds and godowns for *wazif* are situated beyond Therb, the camel park, outside the western gate. Here too there are old fish-oil tanks. The drying of fish for human consumption takes place at Al Khalf, east of the town, and here large godowns for storage and export are in process of completion. Dried fish forms a staple article of diet of the population. It is also a valuable manure and a widely-used fodder for animals. The extent of this coastal industry may be judged by the millions of gulls lining the seashore and the ever-pervading smell in the coastal towns. 251 [262]

Mr. Heald, referring to the fish-curing industry, writes " Along the coast in the various villages, a primitive fish-curing industry was carried on for sale in the interior, which consisted merely of digging a hole about one yard deep and half a yard broad, lined with stone; in this, wood was burnt and then the larger-sized fish were placed in the hot ashes and covered over and left for 24 hours, afterwards taken out and sent up to the interior for sale. I was informed that the cured fish would keep for a considerable length of time, but, as a word of warning to intending travellers in this country, I strongly advise them not to allow any of their luggage especially bedding to be put on the same camel carrying the fish, as the smell was abominable and tainted everything it came into contact with. The Beduins on the journey fed their camels with the small sun dried fish and also partook of the same themselves without any attempt at cooking."

Visit of Agricultural and Geological Experts in 1919.

AGRICULTURAL REPORT.

At the request of the Sultan, then Sir Ghalib bin 'Awadh, K.C.I.E., experts were obtained from Egypt to examine and report on the agricultural and mineral possibilities of certain parts of his territory 654

3787P

λ[Wazif (dried and salted small fish) used as fertilizer, fodder and food -- Analyst]

[654] 311 241 Mr. H. M. Heald, the agriculturist, visited Asfal Al 'Ain, the Sultan's estate at Fuwa, and the Wadi Meifa. As regards Asfal Al 'Ain, he reported that the whole country along the Wadis through which he travelled consisted of hills and wastes, and from an agricultural point of view was very disappointing. In this rocky region, land is scarce. In a few small hamlets, terraces have been made with soil collected in the wadis, and a few acres of these are cultivated, producing millets, sweet potatoes, dates, and tobacco on a poor scale. These terraces are irrigated from springs and wells, but the latter give very little water. No definite seasons are followed for sowing and harvesting of crops. In one village Mr. Heald saw a crop in three stages of growth, viz., newly-sown, half-grown, and harvested. The soil is generally a light shallow loam of alluvial nature, devoid of humus, and, cultivated as it is by the most primitive methods, is becoming more impoverished year by year. Very little manuring is done owing to the cost of transporting fish and the scarcity of dung.

At Fuwa he saw 250 acres of millet and tobacco cultivated by the Sultan's slaves. Owing to the poor soil and bad cultivation, the produce was but small and none of it marketed. The villages along the coast to the entrance of the valley near Ras Al Kalb are similar to those in Asfal Al 'Ain district, but the cultivation is poorer.

Mr. Heald estimated the total area of the soil in Sidara, cultivated and capable of being brought under cultivation, at about 14,000 acres, of which considerably more than one half consists of swampy or salty land at the mouth of the river at Hali. The total area of all the land fit for cultivation in the country he saw, he estimated at under 20,000 acres.

[312] Owing to insufficiency of water for irrigation purposes, Heald considered it would be difficult to reclaim any large area of land at the mouth of the river at Hali, as most of this land is either swampy or bad salty soil due to the river changing its mouth frequently after heavy rains coming down the valley from the interior. The water is also very salty. Another obstacle to developing this area, and, at present a very big one, is the unhealthy climate and the impure drinking water.

000 Mr. Heald concludes:

> " As regards settlers, it would, on account of the scarcity of land and the unhealthy climate at Meifa, be quite wrong to try and induce people to emigrate from India on a large scale, but a few could be settled at Fuwa and higher up the valley at Jol and Giswal. The present inhabitants, the Sybians, who are acclimatized, could then be sent to the mouth. As, however, this would only affect a very few thousands of acres, perhaps the expense would not be worth the trouble, and the

increased yields in the harvests would never be noticed by the country. To improve existing conditions, the Mukalla Government could buy good seed from outside and sell it to cultivators. Many of the crops are merely deteriorating year by year owing to the non-introduction of fresh seed. 000

"The district I traversed could never be made an agricultural one owing to the lack of soil. I was informed that nearly all the grain consumed in the country comes from India, etc., and this state of affairs will, I fear, always be the case. Perhaps the agriculture in the Hadhramaut may be better—one hears so—but as far as Europe is concerned, Mukalla may, from an agricultural point of view, be considered as non-existent."

GEOLOGICAL REPORT.

Mr. O. H. Little reported that within the area he visited, lignite 135 deposits varying in thickness between 15 inches and 5 feet exist at Kasai, Asfal Al 'Ain and Ad Da'liya. Samples of lignite were also brought from Lumeisa, about 20 miles north-west of Wadi Yuwan, and similar seams were reported to exist at Jebal Ruba and Tramwa, beyond Lumeisa. Samples were also obtained from the Wadi Howeri, at a point about 30 miles north of Mukalla, and at Khardarani, Jebal Ar Reish. He proved the seams at Kasai and Asfal Al 'Ain to extend for 150 yards along the cliff face and, though they both showed a decreasing thickness away from the main workings, he considered this was possibly due to the small amount of clearing. While the deposits are probably lenticular, much more work would have to be done before this is proved or their extent estimated. In *Southern Arabia* Bent describes the cliffs in a wadi near the Hadhramaut in terms which leave no doubt as to their similarity to the cliffs in which lignite has been found. Though he does not mention the occurrence of lignite, possibly because its existence in the country was then unknown, the probable extension of the coal-measures to a distance over a hundred miles north of Mukalla makes it possible that lignite deposits would be found throughout a very much greater area than in the 1,000 square miles of the coal-measure mapped. Little states that when the Beduins near Mukalla learnt the value of lignite and where to look for it on the scarps, they were reporting every outcrop of dark shale they found. A deposit at Ad Da'liya was discovered in this way only a short time before his arrival in Mukalla. He noticed many places in the scarps where they had evidently dug without success, but as they rarely dug more than a couple of feet deep they often failed to penetrate the debris. The almost inaccessible positions in which the lignite is found, and the fact that digging is necessary, would make systematic search for it expensive, but he considered that by offering suitable rewards the inhabitants would undoubtedly be induced to devote time to searching the scarps in their own districts. The coal-measure shales weather so easily that outcrops of lignite are soon covered by material from above, and fragments

135 of lignite in the detritus on the slopes and in the wadis are very rare; this he considered to be probably due to the very heavy rains which fall in the mountains every few years, which produce such floods that enormous rocks are moved along the wadi beds.

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135 Mr. Little stated that the difficulties of working the deposits had been pointed out by Mr. Beeby-Thompson and Dr. Ball (who visited Mukalla in 1918). They thought that cheap unskilled labour could be produced locally, but for working on a large scale Mr. Little expressed the opinion that the local supply would prove unreliable and that labour would have to be imported. On the other hand, Messrs. Beeby-Thompson and Ball were not aware that a river (the water of which is slightly saline) flows through the oil-shale district near Neifa. Above Neifa the water is potable when boiled, but below Neifa it is very tainted by the petroliferous deposits through which it passes. Supplies of water might also be obtained by conserving the flood-water which flows down the wadis from the interior. There is generally a small flood every rainy season, with bigger floods every few years.

135 The heat of the sun in summer in the Hadhramaut is so great that rocks near the surface must lose most of their volatile constituents, and, to get a true indication of the amount of these it is necessary to take samples from a greater depth than has been done hitherto. The improvement which may take place with increasing depth is shown by the results of the analysis of two samples from Asfal Al 'Ain. The first was collected from different parts of the face of the seam which had been exposed for over a month, and the second was obtained by driving a hole 5 feet into the seam and taking it from the last portion removed. The calorific value of the latter sample, from Asfal Al 'Ain being 11,466 B.T.Us. and of those from Kasai and Wadi Howeri over 10,000 B.T.Us., show that in a country where fuel supplies are very scanty the lignite deposits would prove an important source of fuel. The oil-shales probably extend to south-west much beyond the area visited and mapped, and if at some distance below the surface they are richer than the sample brought by Messrs. Beeby-Thompson and Ball, they could be distilled near the river. In the economic exploitation of the fuel resources of the Sultanate, the possibility of finding oil fuel in the As Sidara district should be considered, as if oil exists there the pipe-line could be brought down the river to Wadi Arus and Neifa and thence to the coast. The river at Wadi Arus is 15 miles and at Neifa 10 miles in a straight line from the lignite deposits at Ad Da'liya, from which the fuel for the distillation of the oil-shales might be obtained. The danger of pipe-lines and railways being swept away by the big floods which occur every few years would have to be borne in mind when laying them. There is an anchorage for dhows at Mersa Riqeima just east of the river mouth, which Mr. Little thought might be suitable for small steamers except during the monsoon period.

CHAPTER VIII.

COMMUNICATIONS AND TRANSPORT IN THE HADHRAMAUT.

Roads and Road Transport.

Despite the fact that of late years the motor-car has become a familiar object in parts of the Hadhramaut, the camel and the ass are still the principal means of conveyance for man and goods in the country, and although the tracks suitable for cars are certain to be increased, the bulk of the interior trade will continue to be carried in the traditional Arabian fashion. Increase of motor tracks will, in fact, probably mean increased earnings to caravan men, as there will be more goods to distribute over short carries off the main routes. 492 493

The principal caravan routes are :— 487

Mukalla (donkey route)—Tila—Zemen as Saghir—Hisi—Dahma—Jol Ubeid—Wadi Du'an—Sif—Hajarein—Meshhed—Haura—Hauta (Al Qatn)—Shibam.
Mukalla (camel route)—Rashnid—Haj Bal Qabrein—Kẖeila—Wadi Du'an—Sif—Hajarein—Meshhed—Haura—Hauta (Al Qatn)—Shibam.
Mukalla—Gheil Ba Wazir—Sufeila—Nihār—Sāh—Shibam—Seiyun.
Mukalla—Harshiat — Tokhm — Bagha — Jirwit—Batha—Marsa Mukalla—'Umn 'Ainein—Bawerqat—Haura—Hauta—Shibam—Seiyun—Seheil Qibli—Tarim—'Einat.
Mukalla—Fuwwa—Kherba—Bahth—Yuwan.
Mukalla—Fuwwa—Kherba—Bahth—Kanina—Sidara.
Shihr—Gheil Ba Wazir—Ma'di—Reida—Had al Jabir—Herū—Mesenda—Tarim—Maseilat as Silma—Qahir—'Einat.
Shihr—Gheil Ba Wazir—Ma'di—Reida—Had al Jabir—Herū—Mesenda—Tarim—Seiyun.
Shihr—Ras 'Aqabat al 'Arsha—'Abul—'Ais—Gheil bin Yamīn—Herū—Wadi Na'r—Husn bin Dhoban—Tarim.
Seihut (camels only)—Al 'Ais—Semarma—Al Gheil—Buzūn—Teheir—Maqrat—Al Qoz—Bin Qora—Morheih—Hanun—Bin Sheikh Nān—Hamir—Tabūrkum—Sena—'Qabr Hud—Fughma—As Som—Qasm—'Einat—Tarim.
Shibam—Husn al 'Abr—Nejran—San'a.
Shibam—Shabwa—San'a.
Shibam—Yab'uth—San'a.

There are also caravans to and from Merkha, Hadhina, Joba, Beihan, and Harib. 484

Caravans from Mukalla reach Du'an in about six days, and from Shihr and Mukalla arrive at the principal towns of the Wadi Hadhramaut in up to ten days. Caravans from Mukalla to Hajr take three days. Caravans travelling between Shibam and San'ā take fourteen or fifteen days over the journey with loaded camels.

484 It is four days journey from Shibam to Husn al 'Abr and five days from Husn al 'Abr to Nejran.

485. Routes from the coast are well provided with *siqayas*, or public fountains, near villages, and *qarifs* and *naqbas*, artificial pools and cisterns for rain-water, in the desert places. There are also of course many natural springs and water holes in the wadis. There are *muraba'as* (rest houses, called *madharab* in the low country and *sira* in the upper) at intervals approximately of a few hours' journey all over the principal routes crossing barren country. There are no definitely appointed stages, but caravans halt at places where they can graze and water their camels. They travel an average of six or seven hours a day.

492 489 From fifty to fifty-three thousand camels leave the camel park called Therb outside the west gate of Mukalla every year for the interior. From Shihr the number is from 30,000 to 32,000. These figures include 5,000 to 8,000 in the former case and 2,000 in the latter of camels carrying food for the camel-men. Camels for this purpose are provided at the rate of about two to ten loaded camels.

Departures from and to the coast take place almost daily except during the month of Ramadhan. During that month caravans leave Mukalla and Shihr in order to arrive at their destinations by the feast day. Departures from and arrivals at Shibam for and from the interior are not so frequent.

From four hundred to a thousand loaded camels a month enter Shibam alone from the coast. It is estimated that a thousand annually come from San'ā in three or four caravans, but, as stated elsewhere, there is an increase if there is a demand.

An estimate given of the number of camels from other parts of the Protectorate and other parts of the Yemen is fourteen caravans of 1,000 camels each arriving mostly during the winter and spring. Caravans from Nejran are rare.

494 The 1934 fares from Mukalla to Du'an were as follows:—

484 435 1. By donkey, *watā* and *'aser*, that is to say, riding over level country and over the rough and hilly places, standard rate, 15 to 16 dollars, but with variation according to weight, the limits each way being from 12 to 20 dollars.

2. By donkey, *watā*, i.e., riding only over the level country, standard fare, 10 to 11 dollars with limits according to weight of from 8 to 15 dollars.

Each passenger is allowed free transport of up to three *frasilas* (1 *frasila* = 20 lb.) of food.

3. By camel, *watā* and *'aser*, 10 dollars.

4. By camel, *watā*, 5 dollars.

There is no allowance for weight by camel but there is a free allowance of up to three *frasilas* of food.

The freight rates are: By camel, 10 dollars for 1 *bahar* of 20 *frasilas*; by donkey, 1½ dollars a *frasila*.

Besides the payment of fares, rations have to be provided for 494
the men at the rate of one man for one animal in the case of 484
donkeys, and one man for up to three animals for camels. For
donkey-men the rations cost from ½ to 1½ dollars a head according to 435
whether they eat with the passengers or not. For camel men the cost of the rations is 2 dollars a head as they take eight days over the journey instead of six.

Other normal fares are: Shibam to Ba Rumeidan 5 dollars a camel, the normal fare, but I was asked 25 dollars a camel, 5 dollars for the *muqaddam*, and 30 dollars for the Beduins' broker to accompany the caravan. Tarim to Seihut 20 dollars a camel. This route necessitated two *siyaras*, each costing 10 dollars, and a Seiyid who had to be given 60 dollars.

The Du'an route is worked by the Marāshida and Khāmā. The Wadi Leisar route by the Hālka, and the Wadi al 'Ain route by the 'Awābitha.

Motor Transport.

The following tracks are passable and regularly used by cars:— 491

	Miles. 487
Mukalla—seashore—Wadi Tifat—Landing ground—Fuwwa	9
Mukalla—shore—Wadi Mubekha—Sherij Bashhar—Wadi Tifat—Fuwwa—Lermi—Kherba	15·2
Mukalla—along the shore—Hali	12
Mukalla—Manawarih—Sherij Bashhar—Fuwwa—Lermi—Kherba	16·75
Mukalla—Dis al Mukalla—An Naq'a—Baqrein—Bakezebur	4
Mukalla—Dis al Mukalla—An Naq'a—Wadi Seded—Wadi Rukub—Buweish—Wadi al Feleq—Reida landing ground—Wadi Huweira—Shiheir—Wadi Ghasam—Gheil Ba Wazir	33·6
Mukalla—Khalf—Ras Mukalla—shore—Shihr (this route passes close to Shiheir and is an alternative route to Gheil Ba Wazir from either Mukalla or Shihr)	42·1
Mukalla—Dis al Mukalla—An Naq'a—Bir Ba Zambur—Harshiat—Tila as Sufla	10·4
Shihr—Dufeigha	2·7
Shihr—Wadi Rahba—Tubala	5·6
Shihr—Wadi Karangahem—Habis—Gheil Ba Wazir (to Habis 12 miles)	24
Shihr—Dis—Ras al Qarn	
Shibam—Hauta (al Qatn)—Haura—Meshhed—Hajarein	
Shibam—Hedhira—Hauta (Al Qatn)—Farudh—Henin (this route continues to Hureidha)	25

491 *Shibam*—Ghanima—Huweila—Al Atfa—Juwada—Qubhudh ... ...

487 *Shibam*—Bequl—Al Hauta—Gheil—Al Ghurfa—Taris—Seiyun—Mariama—Tarba—Tarim 36

Shibam—Bekheira—Maur ar Reiga—Wadi Ser—Seiyun 13

Tarim—Dammūn and neighbouring suburbs ...

Tarim—Al Fijr—Maseilat as Silma—Jeheil—Qahir—'Einat—Qasm 20

Cars are said to have reached Qabr Hud and there would be no difficulty in their going beyond this point. They are also said to have reached Husn al 'Abr from Shibam, but it is not yet known whether they can get to Nejran. There must be very considerable difficulties with sand over these routes.

A road has been started from Shihr to Tarim. It offers no particular constructional difficulties and it is to be hoped that it will soon be completed.

493 The number of cars in the Hadhramaut is as follows :—

Mukalla and Shihr.—7 or 8 in working order (3 belong to His Highness).

Six lorries (3 belong to His Highness).

Tarim.—60 cars and 1 motor-cycle.

Seiyun.—13 cars.

Shibam.—3 cars.

Henin.—1 car.

[492] There are a few others which I heard of in various villages. Cars destined for the interior are dismantled and carried at the rate of 12 camels to one car over the mountains.

494 Other forms of road transport are rare. There are 10 bicycles in Mukalla, one bullock cart (belonging to His Highness), one horse-carriage, one mule and one horse (the latter two belonging to His Highness). Human porterage is not used for heavy transport over long distances in the Hadhramaut, though *ma'ras* can be hired for the transport of light articles.

Aerodromes.

508 The Royal Air Force maintains landing grounds at Fuwa, Shibam, Reidat al Qu'aiti, Qā' Bā Nūa, Al Qatn, Reidat as Shijar and Shihr. The last-named, owing to the large amount of drift sand, is not in serviceable condition. Mukalla is [illegible] R.A.F. refuelling depot. The Seiyids of Tarim are anxious [illegible] start a commercial aeroplane service.

Posts and Telegraphs.

205 There is no postal service. The Sultan of Mukalla has recently
[206] introduced wireless and the Mukalla station is now open to traffic. Inward mails are sorted by the "postmaster" and distributed. The inhabitants of the interior towns have agents in Mukalla or

Shihr who forward their letters by caravan or special messenger. 205 Outward mails are disposed of in a similar manner. At Shibam I noticed a box inside the gate of the city in charge of one of the merchant's men in which letters were being placed for despatch to Aden by aeroplane. Runners can cover the distance from Mukalla to Du'an in 24 hours, and Mukalla to Shibam in three [481] days.

Harbours.

The only harbours for steamers are Mukalla and Shihr. Mukalla 504 promontory extends about 1¾ miles south-eastward. Ras Marbat is its south-western extremity, and Ras Kodar, eight cables eastward of Ras Marbat, is the southern extremity. Ras Mukalla, about three cables north-eastward of Ras Kodar, is the eastern extremity of the promontory.

Mukalla bay is the north-eastern part of the bight between Fuwa and Ras Marbat. About 1½ miles north-westward of Ras Marbat are two small bays, separated by a projection, extending about three cables south-westward, on which stands part of Mukalla town. The western of these two bays is the more frequented by boats. The eastern bay is seldom used owing to the swell which rolls in during the north-east monsoon. The shore bank in Mukalla bay, on which anchorage can be obtained, extends about half-a-mile offshore near the town, increasing westward to a width of nearly a mile off Fuwa. A stone jetty close to the Customs House is the usual landing place. There is no lighthouse, but a single lamp fixed on a pole in a small boat gives the only guiding light into the harbour. During the south-west monsoon dhows anchor at Bandar Burum where there is anchorage in depths of from five to seven fathoms, good holding ground, south-eastward of Burum village, but a ground swell rolls in.

Shihr roadstead is open with anchorage in depths of from 7 to 12 fathoms, sand and shells, from seven cables to one mile offshore.

Besides Mukalla, Burum, and Shihr the dhow harbours along the Hadhramaut coast are: Bandar Ruweini, about two miles northward from Ras Mukalla, has depths of from four to six fathoms, and native craft shelter here during the south-west monsoon; Hami, where there is anchorage off Hami village in depths of seven to eight fathoms about a mile offshore; Sharma bay, with a good anchorage in depths of from four to five fathoms; Al Qarn, an anchorage where small vessels can lie safely in depths of from two to four fathoms (Sharma bay and Al Qarn lie close to the town of Dis; Al Qarn is the more frequented harbour); and Ras Qus'eir, a mile southward of Qus'eir, where there is anchorage, but without shelter, in depths of from 12 to 14 fathoms.

Shipping.

There are two Lines calling frequently but not regularly. Usually 505 each calls twice a month. One is the Halal Shipping Company—Agent, Yusuf Sherif; and the other Cowasjee Dinshaw and Bros.—

505 Agent, 'Abdulla Lalljee. These Lines call at both Mukalla and Shihr on the line Aden—Mukalla—Shihr—Mukalla—Aden. Apart from these two Lines the principal cargo traffic is taken by dhows. The normal number of dhows entering and leaving Mukalla a year is 300-400 which includes 70 or 80 big buggalows from Bombay. Dhows come from Gulf ports, Oman, Basra, Sur, Utubi, Kuweit, Hindi Kwati, Karachi, Bombay, Aden, Red Sea ports, Zanzibar, and the Somali coast, and leave for the same places. When there is much grain the number increases to 400 or 500.

A combined service of the Rotterdam Lloyd, Netherland M.V.S., and Blue Funnel Line provides eight calls a year each way on the line Suez—Singapore and Singapore—Suez. The ships call each way once a month except during the south-west monsoon when big ships cannot anchor. Ships of the Bombay—Persia line call on the route Calcutta—Bombay—Jedda about eight times each way except during the pilgrim season when they only call on the homeward voyage from Red Sea ports. The agent for both these services is 'Abdulla Lalljee.

During the last three years one Russian ship has called, and Italian ships call occasionally when the Bombay—Persia line ships cannot.

CHAPTER IX.

COMMERCE OF THE HADHRAMAUT.

Finance.

431. All finance is in the hands of the merchants. Seven lakhs of
431 rupees come from Java every month direct or via Aden. The
457 greater part of this is in drafts on Bombay which are sold in Mukalla for cash. Indian and the more important Arab merchants deal in them, and ordinarily charge no commission as the drafts form an easy and cheap method of remittance. If, however, money is scarce locally, about four annas per cent. of rupees is charged. Money goes out to Aden and Bombay and is remitted through the merchants, who write letters to their agents at those places to obtain drafts. Dollars move freely to the interior and, if the exchange is good, come from there. The caravans which take the goods to the interior bring the dollars back, and this, apart from honey, firewood, and fodder, is about all that is carried from the interior to Mukalla. The dollars are exported from Mukalla to Aden if the exchange is more favourable there, and on the other hand if there is a shortage of dollars in Mukalla, or if the dollar is cheaper in Aden than in Mukalla, they are brought in. Omani and other dhow traders bring goods and take out money in cash. When the Imam imposed a duty on dollars imported to the Yemen there was a flow of dollars from Mukalla to Shibam and thence along the caravan route to San'ā. Dollars in Mukalla are usually two pice or upwards more than in Aden,

436 439 457 but never less, though sometimes they are equal. Transfer of bullion is more common from Mukalla to Aden than from Aden to Mukalla.

Interest.

452 426 Money can be had at 10 per cent. interest on mortgages, and a few of the big Arabs obtain their wealth from this source. Goods are sold on a period of one month's credit and a percentage is calculated on this basis. Sometimes when cultivators have been unable to sell their tobacco the merchants have to wait for their payment for two to six months, and charge four to eight annas per cent. on the goods, or one rupee on people who are unable to pay for a long time. In Shibam 5 per cent. interest is charged on borrowed money. Interest transactions are of course disguised in order to avoid the Quranic precepts against usury.

Foreign Trade.

439 The total value of the foreign trade (in merchandise) of the Hadhramaut in 1352 is estimated at over Rs.6,000,000. The chief exports are: tobacco, honey and fish products. The chief imports are: dates, flour, rice, goats and sheep, piece goods, simsim, jowari and kerosene.

IMPORTS OF MERCHANDISE.

	Quantity.	*Rate.*	*Value.* (1353 prices.)
Fish products: *Sermai* (split and salted fish) pieces.	10,000 to 15,000	$28 to 60 per 100	$2,800 to $4,200
Goats and sheep, Nos. ...	20,000 to 30,000	Rs. 6 or 7 each	Rs. 120,000.
Dates. Basra. *Qosra* ...	20,000 to 30,000	Rs. 4/8 to Rs. 6/8	Rs. 110,000
Oman, *Jerab* (six *frasilas*)	1,000	Rs. 6	Rs. 6,000
Flour, bags	10,000 Mukalla & Shihr.	French Rs. 10/4 Karachi Rs. 10/8 to Rs. 11/-	Rs. 102,500
Rice, bags	75,000 to 85,000 Mukalla & Shihr.	Rs. 11/-	Rs. 825,000
Building Poles (*borities*), scores.	400 to 500	Rs. 7–25 a score according to quality.	*
Simsim, bags	15,000 Mukalla & Shihr.	Rs. 60–67 a *bahar* of 570 lbs.	Rs. 900,000
Jowari, bags	70,000 to 80,000	Rs. 6–8·8	Rs. 420,000
Piece Goods Japanese bales	1,000	Rs. 130	Rs. 130,000
Others ...	Very few		
Kerosene, cases	26,000 to 30,000 Mukalla & Shihr.	Rs. 6	Rs. 156,000
Petrol, cases	1,200 Mukalla & Shihr.	Rs. 9	Rs. 10,800.
Tea, cases of 90 to 100 lb.	1,200 to 1,300 Mukalla & Shihr.	Up to Rs. 3 a lb.	Rs. 125,000
Coffee, bags of 6–10 *frasilas*	1,500	Jebal, Rs. 7 Majbura, Rs. 2–8	Rs. 80,000

* None imported in 1353.

EXPORTS OF MERCHANDISE.

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	Quantity.	*Rate.*	*Value.* (1353 *prices*)
Fish products: *Lakhm* (dried shark).	Little only	Rs. 1/6 a *frasila*	
Safif (dried *Tarnak* and *Tamad* fish), cases of 2 cwt.	2,000 to 3,000	$15 a case	$30,000 to $45,000
Rish (shark fins) *frasilas* of 30 lb.	1,500	$4 a *frasila*	$6,000
Tobacco (Hamumi) *Bahars*	*5,000 to 6,000	Rs. 25–80 according to quality.	Rs. 500,000
Honey, lb. ...	60,000		Rs. 100,000

* Not all exported, but the bulk.

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438 The great bulk of the Hadhramaut trade is sea-borne. Shibam
439 is the principal centre for land-borne trade into the Hadhramaut.
The goods that come into that town from the interior are, ghee,
jowari, wheat, barley, coffee berries, honey, oil, oilcakes, raisins,
almonds, cotton, blankets, spinning cloth and animals. Most of
these are domestic products and products of other parts of the
Aden Protectorate, but coffee berries come from Yafa' and San'ā,
and raisins and almonds particularly from San'ā. There is not
a great deal of traffic from San'ā, but if the Shibam crops are not
good the traffic increases. A moderate number of firearms and
ammunition enter the Hadhramaut from the Yemen and Nejran
through Shibam.

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439 As the bulk of the trade of the Hadhramaut is with Aden, the
following tables provided by the Trade Registration Office are of
A interest. Unfortunately the figures for the Hadhramaut ports and
439 districts are not separated from other places under the heading
Arabian Gulf Ports. These "ports" are, Hadhramaut: Mukalla,
Shihr, Du'an, Dis, Gheil Ba Wazir, Qus'eir, Burum, Hami, Meifa
and Hajr; and other ports: Shuqra, Habban, Seihūt, Dhofar,
'Irqa, Maqatein, Bir 'Ali, Ahwar, Balihaf, Qishn, Soqotra Island,
Ras Seilan and Murbat.

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STATEMENT SHOWING THE QUANTITY AND VALUE OF GOODS IMPORTED INTO ADEN FROM ARABIAN GULF PORTS FOR THE PAST FIVE YEARS.

Articles.	denomination.	1929–30.		1930–31.		1931–32.		1932–33.		1933–34.	
		Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.
			Rs.		Rs.		Rs.		Rs.		Rs.
Animals, living	Nos.	—	—	—	—	360	2,796	—	—	—	—
Books and printed matters	Cwt.	31	1,066	—	—	—	—	—	—	—	—
Chalk and Lime ...	„	6,592	9,123	13,650	15,841	17,581	[illegible]	7,707	7,492	7,229	9,734
Coffee	„	—	—	63	1,138	83	1,544	147	1,836	—	—
Cordage and Rope ...	„	—	—	—	—	—	—	273	4,161	—	—
Drugs, etc., Aloes ...	„	—	—	116	2,522	89	1,574	136	2,131	212	3,918
„ „ Asafoetida	„	54	1,500	31	1,240	—	—	—	—	—	—
Drugs, other sorts ...	Value	—	—	—	—	—	1,202	—	—	—	—
Dyeing, other sorts ...	Cwt.	—	—	—	—	—	—	—	—	37	1,800
Fish, dry, unsalted ...	„	6,600	46,960	6,377	39,453	3,960	31,144	7,019	36,779	11,369	60,270
„ „ salted ...	„	2,069	19,232	3,561	35,994	1,827	20,482	2,720	19,207	2,367	22,719
„ Maws and Shark-fins.	„	1,143	44,519	1,277	29,637	1,124	26,295	1,145	22,122	1,065	31,044
Dates, wet	Tons	90	12,287	242	17,399	18	1,051	72	5,458	104	10,000
Furniture of wood ...	Value	—	—	—	—	—	2,714	—	—	—	—
Grain, Jowari and Bajri	Tons	—	—	—	—	—	—	—	—	23	1,474
Grain, Rice	„	6	1,159	—	—	—	—	—	—	—	—
Gum Arabic	Cwt.	—	—	85	2,636	—	—	—	—	—	—
„ Incense	„	6,864	143,743	10,519	150,435	6,316	68,960	2,631	26,165	4,616	41,596
„ other sorts	„	2,914	71,248	431	8,344	690	11,906	225	3,511	986	7,075
Hides, raw	Tons	4	1,770	7	2,033	11	3,950	—	—	—	—
Skins, raw	„	17	21,003	6	6,632	9	6,721	6	3,116	6	4,297
Jewellery, Plate of Gold and Silver	Value	—	—	—	—	—	—	—	—	—	2,025
Leather, manufactured other sorts	Cwt.	32	1,619	—	—	—	—	—	—	—	—
Manures	Tons	33	1,252	—	—	—	—	162	1,452	—	—
Mats and Mattings ...	Sq. Yds.	38,160	[illegible]	34,480	8,175	38,320	9,721	23,040	5,504	25,200	6,239
Fish Oil	Gls.	—	—	—	—	2,532	1,423	2,021	1,346	13,172	6,703
Perfumery	Value	—	—	—	1,020	—	—	—	—	—	—
Provisions—Ghee ...	Cwt.	87	5,120	26	1,059	—	—	—	—	34	1,285
„ Vinegar ...	Gls.	4,312	4,256	5,072	4,861	4,434	4,047	5,157	3,794	3,058	2,314

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Statement showing the Quantity and Value of Goods Imported into Aden from Arabian Gulf Ports for the past Five Years—*continued.*

Articles.	*denomination.*	*1929–30.*		*1930–31.*		*1931–32.*		*1932–33.*		*1933–34.*	
		Quantity.	*Value.*	*Quantity.*	*Value.*	*Quantity.*	*Value.*	*Quantity.*	*Value.*	*Quantity.*	*Value.*
			Rs.		Rs.		Rs.		Rs.		Rs.
Provisions—other sorts ...	Cwt.	278	9,027	302	14,287	218	11,877	186	8,059	220	9,191
Shells, Mother of Pearl ...	„	404	14,476	200	6,146	369	7,987	420	8,968	507	5,542
Spices—Dry Ginger ...	„	70	1,993	—	—	—	—	—	—	—	—
„ —Black Pepper ...	„	—	—	—	—	35	1,200	—	—	—	—
Stones and Marble ...	Tons	51	1,050	176	4,780	187	3,368	—	—	—	—
Cotton, Raw	„	7	4,047	3	1,802	10	1,789	4	1,515	—	—
„ Twist	Lb.	3,600	2.700	—	—	—	—	—	—	—	—
„ Canvas ...	Yds.	1,600	1,000	—	—	—	—	—	—	—	—
Dyed Piece Goods ...	„	111,270	48,140	146,970	55,835	167,310	39,915	168,490	30,716	144,674	23,335
Jute Gunny Bags ...	No.	13,540	3,824	8,560	2,069	6,320	1,350	—	—	—	—
Wool Blankets	„	3,528	1,650	—	—	—	—	—	—	—	—
„ Carpets and Rugs...	„	2,800	10,398	1,120	2,480	—	—	—	—	2,600	1,950
Artificial silk piece goods	Yds.	3,300	1,600	—	—	—	—	—	—	—	—
Tobacco, unmanufactured	Lb.	2,301,600	758,215	1,672,496	514,982	2,150,708	536,263	2,023,271	368,148	1,557,360	252,527
Toys, other sorts... ...	Value	—	—	—	—	—	2,128	—	—	—	—
Motor-cars	Nos.	8	7,200	4	8.800	3	4,065	1	1,900	2	1,600
Ships, and parts of ...	Value	—	3,620	—	3,475	—	4,795	—	1,135	—	1,160
Wood, other timber ...	C. Tons	149	4,452	121	3,695	—	—	121	6,780	73	3,131
Firewood	Tons	2,165	20,092	1,814	23.793	1,342	15,158	2,176	24,177	1,737	18,635
Wood, manufactured ...	Value	—	3,021	—	2,268	—	—	—	1,407	—	—
All other articles ...	„	—	4,446	—	6,810	—	4,269	—	2,033	—	1,313
Total Merchandise ...	Rs.		1,305,228		980,241		846,457		598,092		523,466
Treasure, Gold	„		88,665		55,130		95,925		75,465		32,685
„ Silver	„		463,758		493,078		594,471		359,231		368,765
Total Treasure	„		552,423		548,208		690,396		434,696		401,450
GRAND TOTAL IMPORTS	„		1,857,651		1,528,449		1,536,853		1,032,788		924,616

Aden MM1

Statement showing the Quantity and Value of Goods Exported from Aden to Arabian Gulf Ports for the past Five Years.

Articles.	*denomination.*	*1929–30.*		*1930–31.*		*1931–32.*		*1932–33.*		*1933–34.*	
		Quantity.	*Value.*	*Quantity.*	*Value.*	*Quantity.*	*Value.*	*Quantity.*	*Value.*	*Quantity.*	*Value.*
			Rs.		Rs.		Rs.		Rs.		Rs.
Animals, living	Nos.	3,980	77,239	2,022	25,540	6,531	61,278	7,533	63,010	5,677	42,952
Apparel	Value	—	2,317	—	1,315	—	—	—	—	—	—
Arms and ammunition ...	,,	—	5,495	—	23,718	—	29,924	—	19,533	—	29,409
Building materials ...	Cwt.	—	—	536	2,025	411	1,536	699	2,029	551	1,574
Books and printed matters	,,	46	1,813	51	2,200	75	3,035	41	1,669	37	1,971
Chemicals, etc.	Value	—	3,106	—	8,845	—	3,079	—	1,954	—	3,619
Coffee	Cwt.	3,960	122,035	4,667	123,951	3,507	74,506	3,385	63,956	4,538	91,774
Cordage and Rope ...	,,	—	—	—	—	—	—	87	1,068	—	—
Drugs and Medicines ...	Value	—	3,669	—	5,045	—	4,288	—	5,463	—	5,059
Dyeing and Tanning substances	Cwt.	956	51,411	1,399	56,246	1,161	48,464	1,206	57,218	1,311	71,449
Earthenware and Porcelain	Value	—	5,834	—	5,947	—	6,638	—	8,616	—	7,455
Fish, dry, unsalted ...	Cwt.	744	7,932	1,148	9,828	2,206	14,359	746	3,225	—	—
Fodder, Bran and Pollards	Tons	15	1,125	—	—	—	—	—	—	—	—
Vegetables, fresh onions	Cwt.	1,244	7,442	872	4,397	655	3,315	549	2,301	1,539	4,825
Fruit and Vegetables, dried, salted, etc. ...	Tons	191	28,195	158	14,127	163	13,751	182	13,332	86	8,369
Furniture	Value	—	-	—	—	—	—	—	2,551	—	1,616
Glassware	,,	—	11,611	—	6,112	—	6,643	—	7,721	—	6,124
Grain and Pulse	Tons	6,610	1,034,800	5,235	667,720	3,487	342,915	3,630	271,113	3,507	275,268
Gum and Resins ...	Cwt.	—	—	26	1,021	—	—	123	2,560	144	3,585
Hardware and Cutlery ...	Value	—	39,405	—	26,364	—	26,987	—	37,769	—	30,350
Instruments	,,	—	16,995	—	2,969	—	2,110	—	4,350	—	2,196
Machinery	,,	—	5,299	—	52,831	—	5,000	—	24,127	—	8,135
Fish manures	Tons	38	2,764	—	—	—	—	—	—	—	—
Metals, Brass wrought ...	Cwt.	55	2,360	34	1,182	—	—	—	—	—	—

1: Ingrams G-5 (1934-35)1936 MM2 Hadhramaut MM2
Aden MM1
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STATEMENT SHOWING THE QUANTITY AND VALUE OF GOODS EXPORTED FROM ADEN TO ARABIAN GULF PORTS FOR THE PAST FIVE YEARS—*continued.*

Articles.	*denomination.*	*1929–30.*		*1930–31.*		*1931–32.*		*1932–33.*		*1933–34.*	
		Quantity.	*Value.*	*Quantity.*	*Value.*	*Quantity.*	*Value.*	*Quantity.*	*Value.*	*Quantity.*	*Value.*
			Rs.		Rs.		Rs.		Rs.		Rs.
Metals, Copper wrought...	Cwt.	41	1,370	—	—	47	1,707	115	5,677	95	3,451
" Iron wrought ...	Tons	24	14,118	28	15,628	55	17,618	59	22,822	71	29,812
Oils	Gls.	150,721	206,596	126,319	171,293	91,679	131,275	1,114,731	153,260	112,676	126,152
Oil cakes	Tons	14	1,771	—	—	—	—	—	—	—	—
Paints and Painters' materials	Cwt.	38	1,504	—	—	—	—	—	—	33	1,345
Paper and pasteboard ...	"	1,443	9,643	980	6,137	1,673	9,759	1,191	7,119	1,645	9,049
Perfumery	Value	—	1,757	—	3,325	—	5,044	—	4,730	—	4,720
Provisions and Oilmen's Stores	Cwt.	8,233	263,017	7,482	190,747	8,333	212,028	8,248	215,932	8,162	197,420
Rubber, manufactured	Value	—	7,047	—	4,415	—	4,790	—	2,962	—	2,467
Seeds	Tons	447	129,509	603	146,345	436	76,785	411	77,494	396	49,362
Soap	Cwt.	740	16,877	826	15,881	795	15,344	1,169	18,875	819	11,670
Spices	"	3,961	126,776	5,631	161,362	4,929	82,203	4,836	72,406	3,774	51,907
Stationery	Value	—	8,091	—	2,306	—	3,197	—	2,606	—	2,930
Sugar	Tons	1,151	243,194	1,212	189,344	1,247	182,832	914	120,144	1,304	157,406
Tallows	Cwt.	60	1,394	179	3,240	291	3,477	98	1,367	79	1,023
Tea	Lb.	11,197	10,420	12,791	10,873	21,730	15,670	12,327	9,341	8,156	4,522
Cotton, Raw	Tons	—	—	—	—	—	—	5	2,136	—	—
Cotton Twist and Yarn ...	Lb.	175,170	181,179	285,806	218,447	241,296	133,775	314,191	139,109	189,366	71,263
Cotton Piece goods, gray	Yds.	1,064,067	259,606	1,288,556	221,183	1,823,873	241,066	1,500,720	203,303	1,101,546	139,425
" " white	"	21,696	6,469	35,400	8,490	42,240	8,314	32,410	5,660	19,430	2,606
" " dyed	"	835,406	312,897	787,701	261,855	892,452	223,528	1,456,897	301,104	1,392,115	259,298
Cotton Thread	Lb.	4,610	3,958	2,880	1,727	6,602	3,277	7,650	3,424.	6,178	2,638
Cotton, manufactured ...	"	3,458	1,822	5,410	3,221	2,688	1,637	3,579	2,256	3,570	2,890

Aden MMI

Haberdashery	Value	—	14,260	—	—	—	—	—	—	—	—
Jute, manufactured ...	„	—	5,077	—	1,853	—	2,880	—	1,996	—	1,356
Silk mixed with other materials	Yds.	—	—	2,700	2,150	—	—	—	—	3,900	1,025
Silk Piece goods	„	12,550	14,100	2,012	1,518	—	—	—	—	—	—
Wool carpets and Rugs	Lb.	3,864	6,710	1,624	2,260	2,406	5,620	4,270	7,655	3,360	6,432
Wool, manufactured ...	„	1,848	1,720	4,410	1,730	3,584	1,939	—	—	5,950	2,448
Tobacco, unmanufactured	„	121,912	21,751	96,616	18,935	160,832	17,138	98,336	17,259	80,612	12,364
„ manufactured	„	8,554	10,239	6,535	9,056	7,308	7,652	11,735	9,773	9,331	10,700
Toys	Value	—	1,104	—	—	—	—	—	—	—	—
Motor-cars, etc.	No.	39	56,925	17	22,623	19	32,135	19	26,555	17	18,154
Parts of Motor-cars ...	Value	—	12,514	—	13,797	—	5,841	—	8,809	—	3,726
Wood, other timber ...	C. Tons	84	7,668	132	5,424	260	6,955	64	2,900	121	3,958
Wood manufacture ...	Value	—	1,705	—	—	—	1,243	—	1,071	—	2,734
All other articles ...	„	—	35,743	—	47,185	—	29,820	—	35,215	—	22,995
Total merchandise ...	Rs.		3,429,438		2,803,733		2,132,395		2,074,655		1,812,400
Treasure, silver	„		1,658,441		2,198,410		1,341,733		985,787		853,024
„ currency notes			—		3,000		—		—		—
Total Treasure	Rs.		1,658,441		2,201,410		1,341,733		985,787		853,024
GRAND TOTAL ...	Rs.		5,087,879		5,005,143		3,474,128		3,060,442		2,665,424

1: Ingrams G-5 (1934-35)1936 MM2 Hadhramaut MM2
Aden MM1
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Distribution of Trade.

IMPORTS.

439 *British Empire.*

Aden	Bulk of imports.
Berbera	30,000 goats and sheep.
East African Coast	Building poles, simsim, jowari.
Zanzibar	Building poles, simsim, jowari.
Karachi	Flour.
Bombay	Rice.
Mahri Coast	*Wazif*, *sermai* 10,000 to 15,000 *per annum*.

Persian Gulf.

Basra	Dates, jowari.
Oman	Dates.

EXPORTS.

British Empire.

Aden	Tobacco, 98 per cent., honey, fish products (a little).
Zanzibar	Fish products, *lakhm*.
East Africa	*Safif*.
Mauritius	*Safif* (little).
India	*Safif*.
Colombo	*Hanit* (very little now), *safif*.
Bombay	Honey, fish products.

Foreign countries.

Java	Greatest part of honey crop.
Red Sea Ports	Tobacco, 2 per cent.
China	Shark fins.

CHAPTER X.

THE INTERNAL CONDITION OF THE QU'AITI STATE.

442 In most of the western states of the Protectorate the ruling family is originally of foreign extraction. The 'Abdali Sultan, the Haushabi Sultan, the Upper 'Aulaqi Sheikh, the Lower 'Aulaqi Sultan, the 'Amir of Dhāla, all belong to dynasties founded by men who were originally Governors on behalf of the Imam of San'ā and who succeeded in throwing off their allegiance and establishing their independence. The 'Alawi Sheikh, too, is said to be descended from a Governor of the Imam, subordinate to the ancestor of the Haushabi. The Fadhli dynasty is said to be about three hundred years old and Turkish in origin. The Wāhidi Sultan is, according to local account, descended from a member of the Qureish who settled in the country, and the 'Irqa Sheikh is descended from a holy man who settled at 'Irqa and became "canonized" after his death.

None of these foreign dynasties appears to be so old as the Yafa'i connection with the Hadhramaut which dates back some four hundred years. It has been seen that the Yafa'is were brought in by the Kathīris as mercenaries about that time ago, and gradually two Yafa'i dynasties arose which became predominant in the country. The passing of the Kasadis in modern times has been already noticed, and so has the establishment of the Qu'aitis as far and away the strongest element in the country. It has also been noticed that other foreigners who established complete or partial authority, such as the Zeidis and the 'Aulaqis, have also passed away.

Amongst the western states above the Yafa'is are not mentioned for they appear never to have been subjected to the Imam of San'ā. They are probably the oldest dynasty in the Protectorate and have jealously guarded their inheritance without foreign interference. Although they are exclusive people and dislike any foreign intrusion into their country, they themselves migrate readily, and apart from indulging in business undertakings many of them become mercenaries under foreign Governments, although they usually retain connection with their own country. They are extremely [181]
independent individually, and perhaps from this fact arises the anarchical state of Upper Yafa' where every tribesman wishes to be a Sultan. In Lower Yafa', though, the family of the Afifi appear to have succeeded in establishing themselves as really paramount, perhaps on account of the almost superstitious veneration in which the Sultan is held by his tribesmen. But the general tendency of the Yafa'i in his own country is towards disintegration. In their own mountains they appear to be unable to submit themselves to authority. It seems strange at first sight, therefore, that when they go abroad they should be able to achieve success in their undertakings. In their own country they are miserably poor, and yet the country is in many respects more fertile than many parts of Arabia where the people are more prosperous. Not only do they achieve fortune abroad but they reach positions of authority, and, as has been seen, have established one of the strongest dynasties of the Protectorate over a comparatively vast area of country. Perhaps the reason for this success lies in the very fact of almost every Yafa'i considering himself subject to no man but anxious to assert his superiority over others.

Considering, as I have remarked, that many dynasties of the Protectorate are originally foreign, and were foreign at no great distance of time, it is strange that while they have become assimilated to a large extent with the people of their states, the Qu'aitis of the Hadhramaut have remained foreign. While the dynasty itself is modern, I think that the reason is, at any rate partly, again to be found in the character of the Yafa'i. While 'Abdalis, 'Amiris, Fadhlis, and all the rest have long ceased to look on the places of their origin as their homes, the Yafa'i of the Hadhramaut still looks to his mountains.

[Western Protectorate]

643 Although the Qu'aiti family no longer consider themselves, if they ever did, subjects of the Qu'aiti Sheikh[1] of the Mausatas, they are still proud of their Yafa'i connection, and they maintain their hold over the Hadhramaut to a large extent with the aid of a great number of Yafa'is in their service, who come and go regularly between the Hadhramaut and Upper and Lower Yafa'.

622 In the western part of the Protectorate when there is a vacancy in the chieftainship a new chief is elected by the *'aqils* of the tribe from among the members of the royal family. In some cases it is the practice that the chieftainship shall be held alternately by different branches of the family. The usual tendency is, perhaps, to elect one of the elder and stronger members of the family to be the new chief, but the election of a child and the appointment of a regent is by no means uncommon. In the Hadhramaut, however, in Qu'aiti territory, the position is different and the country is treated as the private estate of the ruling family.

643 By his will of 1872 'Umar bin 'Awadh al Qu'aiti, the founder of the Qu'aiti fortunes in the Hadhramaut, left his possessions in that country to his sons 'Abdulla and 'Awadh and Salih. Salih and 'Abdulla predeceased 'Awadh. Abdulla died in 1888 and the British then acknowledged the succession of 'Awadh bin 'Umar as the ruler of the Shihr and Mukalla states, but declined for the moment to go into the question of the future succession. In this succession three of the nephews of Sultan 'Awadh bin 'Umar were interested, Manasir and Hussein, sons of 'Abdulla, and Muhsin the son of Salih. Manasir resigned his claim to participate in the sovereignty, and the claim of Muhsin was disposed of by the British Government. By his will of 1898 Sultan 'Awadh excluded Hussein from the inheritance, and determined the reversion of his Hadhramaut possessions as follows: 1. His son Ghalib bin 'Awadh bin 'Umar, 2. His son 'Umar bin 'Awadh bin 'Umar, the late Sultan, 3. Salih bin Ghalib, son of No. 1, the present Sultan, and 4. The son of Umar bin 'Awadh bin 'Umar (No. 2), failing whom, Muhammad bin Ghalib, son of No. 1.

The will continues :—

> " If he (i.e., 'Umar bin Awadh, No. 2) has a young son, Muhammad bin Ghalib should act in his place, and thus the succession should be amongst the sons of Ghalib bin 'Awadh and 'Umar bin 'Awadh and their descendants from generation to generation.
>
> " Every ruler elected, if he resides at Shihr, should appoint his successor to officiate on his behalf at Mukalla, and if he resides at Mukalla he should appoint his successor to officiate at Shihr. If his successor be absent the heir of his successor

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[1] The Qu'aiti Sheikh appears to sit as precariously on his throne as any Yafa'i. Last year the incumbent, Musa bin 'Abdulla, paid a visit to the Aden Residency. On his return to his country he did not give a correct return to his tribesmen of the presents he had received and was very nearly unseated.

should act, but if both the successor and his heir be absent they should appoint anyone, whom the ruler may approve, to officiate until their return. If the ruler be absent on a journey he should appoint his successor to administer the Government during his absence. If his successor be absent also he should appoint his successor's heir, but if he too be absent the ruler may appoint anyone he may approve to officiate until his return.

"So long as Ghalib bin 'Awadh is the ruler and administrator, his successor, 'Umar bin 'Awadh, should be appointed the Chief Official, under the command of the ruler, to take charge of the goods, properties, products, revenues of the country, etc., to superintend the credits, and safeguard and receive the dues from whatsoever place or places it may be, or from whomsoever it may be. If 'Umar bin 'Awadh succeeds Ghalib, his successor, Salih bin Ghalib bin 'Awadh, should be appointed the Chief Official under his command. Thus the successor of every ruler should be appointed the Chief Official, as above defined.

"The Chief Official may be allowed to appoint whomsoever he desires to receive the revenue, safeguard the goods and products, demand and receive from any person or persons what is due to the ruler, and take action, either personally or through his attorney, for the recovery of debts due to the ruler. If the successor be absent in India, his heir should officiate in Arabia, administering, receiving dues, and appointing attorneys for the recovery of debts due to the ruler. But if the successor be in Arabia his heir should act in his place in India, administering, receiving dues, appointing attorneys for the recovery of debts due to the ruler, and negotiating settlements. If both (the successor and his heir) be in the same place they should assist each other in the administration and recovery of dues, but either should be sufficient to act if one be absent. The successor should be under the orders of the ruler, and the heir to the successor should be under the orders of the successor.

"In the cities of Shibam, Haura, Hajarein, and all the cities that are within the district of Hadhramaut, the ruler may appoint whomsoever he approves, either one or more, as representatives in each of these places, to administer the Government on his behalf and to be under his command. The representative should rule over his subjects with justice, hear complaints, judge wisely, prohibit wicked deeds, dispense the law that Almighty God has sent to His Prophet, may His mercy and peace be on him, endeavouring to improve the affairs of the country and people, and have compassion and pity on those, such as the weak and poor, over whom God has made him superior. He must give an account to the ruler of the revenue, expenditure, taxes, productions, and all which the ruler has appointed him to administer.

643 "If the representative disobeys the ruler, or shows any opposition, or does not maintain justice and oppresses the people, or gives no account of his administration, the ruler may dismiss him and appoint another in his place. If the ruler wishes to give him another appointment and does not desire that he should act as a representative he may be discharged and another appointed in his stead. The ruler is at liberty to appoint or dismiss whom he likes from the cities.

"The ruler must provide his successors, their sons and relatives, with an adequate allowance of food, clothing, riding animals, etc., and he must provide a settled allowance of food, clothing, etc., on the sons of the sons of his brother 'Umar bin 'Awadh al Qu'aiti, and on his descendants from generation to generation; also on the sons of the sons of Ghalib and descendants from generation to generation. He must also provide for those living in the ports of Shihr and Mukalla and their dependencies, or in the Hadhramaut, Shibam, and Haura, and for their descendants from generation to generation, and consider them as his sons.

"Every ruler who reigns over the ports of Shihr or Mukalla and their dependencies, as well as Shibam, Hadhramaut, etc., should provide such an allowance as is possible to all those related to our late father, 'Umar bin 'Awadh, and the sons of their sons who reside at Shihr or Mukalla and their dependencies, Hadhramaut, or Shibam, provided they are under his command, and obey, comply, and submit to him and are his supporters and assistants.

"If the ruler becomes insane, or be a minor his successor should act on his behalf until his recovery or until he is of age. This is all that should be followed."

[648] It does not appear that British approval was given to this will[1], nor indeed is it clear that it was required, though the Government had apparently already intervened in questions of the succession. It will be seen that the will in effect laid down a constitution for the Qu'aiti state, though it is not in practice being followed at the present day, and that the ordinary methods of election of a Sultan do not apply.

643 171 'Umar bin 'Awadh could never have founded the present Qu'aiti dynasty if he had remained in the Hadhramaut. The fortunes of that dynasty were laid in India, and ever since 'Umar took service under the Nizam of Hyderabad and made his name and fortune in that service, the connection with Hyderabad has been maintained. His descendants are hereditary Jemadars in the Nizam's forces, but the connection with India became more than one of service in a foreign army for several members of the family married Indian ladies, so that there is now much Indian blood in the family. Apart from the fact that they consider their Hadhramaut possessions as a private estate, they have other private estates which in his will

[1] [i.e., of 'Umar bin Awadh al Qu'aiti, founder of the Qu'aiti dynasty; see pp. 80-82, category 643 -- Analyst]

Sultan 'Awadh dealt with on the same footing as those of the 643 171 Hadhramaut.

Although the Indian connection is not a popular one with the indigenous inhabitants of the Hadhramaut, the dominant Yafa'i section of the population finds no objection to it, and it has in fact been the means of the introduction of a more advanced system of Government than any to be found elsewhere in the Protectorate, with the possible exception of Lahej where the enlightened rule of the 'Abdali dynasty again owes much to external influence, namely, to its close proximity to Aden. It has already been sufficiently indicated that Sultan 'Umar and his brother have been largely responsible for many of these improvements. After travelling in the western part of the Protectorate the contrast between the conditions in the Lower Yemen and those in the Hadhramaut are indeed remarkable. I do not think that anywhere else in the Protectorate the power of one authority is to be found extended over such a large area of country. There is a more than embryonic 642 show of good order and organized Government in Qu'aiti territory 185 on the coast, in the Mukalla and Shihr provinces, and up through the Du'an province to the Shibam province. This much I have seen with my own eyes and have observed the close contact between Provincial and Central Governments. From all accounts the condition is the same in the Hajr province. By his system of political arrangements with the tribes in and around Qu'aiti territory the Sultan has done much to make travel secure and easy. He has an army and police force in which discipline and administration are not lacking.

Apart from this comparatively satisfactory policing of the country, there is a growing tendency to promote educational and other social services in the Qu'aiti dominions, especially in Mukalla and Shihr, and there is in those parts a very colourable imitation of the machinery of western Government.

Although the rule over the Hadhramaut has thus been influenced 642 to a large extent by Indian ideas, and although excessive Indianisa- 177 tion is unpopular with the pure Hadhramaut elements, nevertheless 186 the administration escapes a great deal of unpopularity by its 643 employment of local Arabs and slaves throughout the interior of the country. Even in the Kathiri camp I found that Sultan 'Umar was personally popular, and during his tour through the country he was very well received.

The interior of the Qu'aiti territory is now fast catching up with the coast in its connection with the outside world. Recent [607] years have seen far more visitors enter the interior then ever before and they are universally well received. In addition there are connections in the Shibam province with the East Indies, and in the Du'an province with Egypt, Sudan, and Abyssinia. Everywhere there are connections with East Africa, and these are extensive among the Tamimis where I found some indication of a desire for settled administration.

185 In all this evident progress which is being made one is conscious of a certain amount of wasted energy. There is certainly some indication of the will to give the people of the country those amenities and services which we consider the right of all people, but the achievement falls considerably short of what it should be, not because the will to achieve is not there, but because of lack of knowledge. It is obvious that education is eagerly desired, such facilities as exist are more than taken advantage of, but the few and crowded schools, although they attempt to model their system on that of Aden, are lacking in many things that could be provided without much extra expenditure. Their shoddiness, no less than the fact that the instruction, despite the enthusiasm of the staffs, lacks enlightenment, seems to me to be due to the want of a guiding hand. In the same way though the necessity of a good water-supply is realized the lack of protection to the water-supply argues only an absence of expert advice. These are but samples of the need for help which one can see in every aspect of the Mukalla administration.

CHAPTER XI.

THE INTERNAL CONDITION OF THE KATHĪRI STATE.

642 The condition of that part of the Hadhramaut remaining under Kathīri influence is in marked contrast to the large extent of survey under Qu'aiti rule or influence. We have to begin our survey of the situation with an entirely different set of premises. It will already have been sufficiently seen that the Kathīris are probably indigenous to the Hadhramaut, or at any rate so long settled there as to have become in every sense of the word sons of the land in which they live. Their dynasty is therefore a native one. At one time they were far and away the predominant people of the whole country and their influence extended beyond its bounds. Gradually, owing to their introduction of mercenaries, it has become less and less, though the present landlocked position of the Sultanate dates from only recent times.

643 Among the Kathīris we find the usual tribal system of election of a Sultan from the members of a family which has gradually become the predominant one of the whole Confederation. The way in which the tribes of the Shenafir Confederation are related to each other and descended from a common ancestor is shown in an appendix.

642
643 A Sultan who is head of his tribe but not its ruler is unfortunately only too common an occurrence in Arabia, and the position of the Kathīri Sultan is no anomaly. With the gradual curtailment of Kathīri power, differences between the various tribes and clans of the Confederation have tended to become more acute, and nowadays the actual rule of the Āl ʿAbdulla is, as will be seen, confined to a couple of towns and a few villages. But this does not

mean that his position *vis à vis* the Confederation is wholly negligible. 643
The influence that an individual ruler exerts over a confederation
of tribesmen depends to a large extent on the personality 642
of the individual and I found plenty of evidence that Sultan 'Ali
bin Mansur is universally respected, admired, and held in affection
amongst the Shenafir tribesmen. Even though his word is not
universally law his services are much sought in mediation between
different factions, and there is no lack of factions in the Confederation.
Along the length of the valley from the east of Shibam [484]
to the east of Tarim, which is considered Kathiri, village after
village is a small city-state on its own. It is difficult to pass from
one to another, even now that the motor-car has come, without the
traditional *siyar* or escort.

Typical of the situation has been the state of war that has existed 578
for some time between the Āl 'Umar and Āl 'Āmr clans. They 669
have centred round the respectably-sized town of Al Ghurfa between
Shibam and Seiyun. Five or six years ago some of the tribesmen
of the Āl 'Umar started interfering with the inhabitants of Al
Ghurfa. Bin 'Abdat, the *'aqīl* of the Āl 'Āmr, protested to Salim
bin Ja'fer, the *'aqīl* of the Āl 'Umar, and proposed that they should
unite to make peace in Al Ghurfa. Hitherto disputes in the town [692]
were commonly referred to the settlement of one Sheikh Bā Abūd,
but this arrangement appears to have broken down. Bin 'Abdat
informed Bin Ja'fer that if he would not help him, he (Bin 'Abdat)
would establish control in the town himself. As Bin Ja'fer did not
give him support he took action himself and established order.
The new state of affairs was not popular, and probably resulted in
some further disorder which had its repercussions beyond local
limits. At this juncture the Qu'aiti *wazir* came to Shibam and
brought pressure on Sultan 'Ali bin Mansur to unite with him and
Salim bin Ja'fer in compelling Bin 'Abdat to vacate Al Ghurfa, and
retire to his original place outside. Sultan 'Ali bin Mansur marched
against Bin 'Abdat with one gun and some troops; Seiyid Hussein,
the Qu'aiti *wazir*, also brought a gun and some troops from Shibam,
Salim bin Ja'fer brought his own men, and the three forces collected
at Al Ghiyel. The town of Al Ghurfa was bombarded, and,
as it was described to me, "they had a good battle but without
success".

Seiyid Hussein, the *wazir*, retired after having successfully complicated 669
the issue, and Sultan 'Ali immediately followed suit, leaving 725
Bin 'Abdat and Bin Ja'fer to fight it out together. Both sides
entrenched themselves. The elaborate system of fortifications and
communication trenches, still visible at Al Ghurfa, reminded me
strongly of France. They extend over nearly a mile, and in this
small patch of the valley both sides lived an uncomfortable life
for several years. Any cultivation that was done was done [722]
under difficulties, and the fields could only be approached
through trenches. Salim bin Ja'fer enlivened the proceedings by 715
importing a sort of armoured car from Java. This is now derelict

715 and is offered for sale at Al Ghurfa. It has yet, presumably, other
chances of featuring in small wars up or down the valley.

[726] The situation sounds almost incredible, but the war continued for
728 several years. At last Sultan 'Ali supported by the Al Kaf Seiyids,
the strongest influence for peace in Kathiri territory, thought
649 matters had gone far enough, and invited the disputants to Seiyun
to conclude a peace. The terms suggested were agreed to on all points except for one requiring Bin 'Abdat to demolish two small forts. The matter appeared to have reached a deadlock when a Seiyid of Aden, of Hadhramaut origin, Seiyid 'Abdur Rahman al Jifri, proceeded to the Hadhramaut and offered his services in the settlement of the trouble. He is a friend of Bin 'Abdat's, and Seiyids 'Abdur Rahman and Bubekr al Kaf sent him to Bin 'Abdat to advise him not to hold out on account of the two small forts. Matters were probably ripe for a settlement as everybody was tired of hostilities, but Seiyid 'Abdur Rahman very creditably brought the feud to a satisfactory conclusion. What was even more satisfactory was that a gathering of more than a hundred representatives of all sections of the Shenafir was held at Seiyun, and Seiyid 'Abdur Rahman succeeded in assisting Sultan 'Ali, backed by the Al Kaf Seiyids, to negotiate a truce between all the Shenafir tribes. This agreement, which takes effect from the 1st of Sha'bān 1353 (9th November 1934) provides for a truce of two years and two months in all matters relating to blood feuds between the various tribes, and gives also a guarantee of five years security for travellers on the routes.

643 It may thus be that the foundations have now been laid for an
185 era of peace in Kathiri land, and the time seems to be propitious
for the establishment of a greater solidarity in Kathiri rule. There
565 are certainly strong elements in favour of peace. Foremost of all
is Sultan 'Ali himself. He is a man of culture and very charming personality with that kind of magnetism which inspires instinctive respect and affection. I do not think anybody who has met him can fail to receive the impression that he is a good man in the best sense of the word, nor can anyone who has discussed the situation with him fail to be impressed with the earnestness of his desire for peace. In this desire he is warmly and ably supported by many of the leading families, of whom the most important are the Al Kaf and Saqqaf Seiyids. Although they are Seiyids the measures of reform which these families support are many of them in flagrant opposition to the old conservative policy of the Seiyids, which for long maintained that body as the most powerful and the most desperately retrogressive party in the Hadhramaut. These families have shown that they can still play a very important part in the destinies of the country, and have in fact earned the right to speak in common voice with the Sultan in pressing reforms. It may also be observed that they are the heaviest, as well as the most willing,
[651] taxpayers in the country. Their annual contributions on Government and charitable undertakings amount to at least $70,000 a
year, without considering special expenditure.

year, without considering special expenditure. It is fortunate that 000
these families give attention to the affairs of Government and have 185
been able to help to place the administration of the town of Tarim, 565
for example, on a business footing. The families include men of considerable wealth who have made fortunes in Singapore where they own a lot of property acquired and developed in two generations. The Al Kaf family, who, by the way, are mostly British subjects, pay (I give the figure from memory) 120,000 Straits dollars a year in taxation in Singapore, and Seiyid ʻAbdur Rahman, the head of the family, is a Justice of the Peace.

But it is not only among the wealthiest members of the community 185
that there are signs of a growing desire for peace and progress. 565
I have recorded elsewhere that, as well as in Quʻaiti territory, 177
there are tribesmen of the Shenafir who have expressed a desire for settled administration and stated their willingness to pay taxes. As a whole the Kathiri people are the most wealthy of the inhabitants of the Hadhramaut. Their wealth is very largely derived from the East Indies, and principally from the Dutch colonies; but, as will be seen in the part of this report dealing with emigration, the Hadhrami wherever he settles is always a Hadhrami, [186]
and [illegible] looks on his beloved valley as a home to which he wishes to return. Abroad under a British or Dutch aegis he acquires a taste for peace and security. The money he makes he sends home, and, as stated elsewhere, the amount remitted from the East Indies is about seven lakhs of rupees a month. Once he has acquired property he ceases to be a Beduin with nothing to lose and becomes a landed proprietor with a large and expensive residence which he does not wish to see destroyed.

I have said that the Quʻaiti need guidance in their very creditable 185
schemes of progress, the Kathiri want it in order to achieve peace and security.

CHAPTER XII.

QUʻAITI-KATHIRI RELATIONS.

Between Quʻaiti and Kathiri there is, unhappily, profound mistrust. 578
This, however, can be well understood when the history 182
of the country is understood, and when it is remembered that old hates in the East generally remain fresh long after the events which gave rise to them have passed. The Kathiri, not unnaturally, has cherished a grudge against the people who deprived him of what was once his country. The Quʻaiti retains a fear that he may yet lose what he has so hardly won. He realizes no doubt that except for British backing, which has sometimes been erratic in its application, it might well be possible for the Kathiris, original owners of the country, to call to their aid the other indigenous people of the Hadhramaut, including their old allies, and drive out the invader. The Quʻaiti also cherishes, perhaps, the hate that one party often bears towards the party it has wronged.

578 These sentiments I believe to be at the back of the unsatisfactory
182 state of affairs between the two parties. They became accentuated by the Kathiris losing a seaport. Once they became land-locked, they felt themselves even more at the mercy of those who control the ways in and out of the country. The Qu'aitis, on their side, felt that with the seaports they could prevent the Kathiris from again becoming a menace. The inevitable result of this policy on the part of the Qu'aitis was intensified dissatisfaction and resentment on the part of the Kathiris.

185 Some 20 or 25 years ago they came to the conclusion that
661 the state of affairs could no longer be borne. It was resulting in a neglected condition of the country and increased anarchy in the
648 interior. All the revenue went into the pockets of the authority holding the seaports, and nothing was done in the way of improvements to the roads or to the development of the country. At this time there was little or no intercourse between the British and the Kathiri. The Qu'aiti had long been under British protection and had proved a loyal and faithful friend. Not unnaturally he was given support and in the usual way dealings with a tribe not in treaty relations were eschewed. Nevertheless the Kathiri would have preferred British assistance. As it was not forthcoming it is said that at different times he made advances to other powers, and the Turks, Dutch, Italians and French have been mentioned to me.

648 In due course we began to take an interest in the matter, and finally the Qu'aiti-Kathiri agreement of 1918 was negotiated with the approval of His Majesty's Government. I do not propose to comment on this treaty (which is reproduced for convenience sake in an appendix) except to say that it seems to me admirable in its sentiments, particularly in its requiring the parties to co-operate in measures for the common benefit of the Hadhramaut. As far as the British Government was concerned its effect was to bring the Kathiris under British protection through the medium of the Protectorate treaty with the Qu'aitis. It also provides for the settlement of disputes between the two parties by the British. If the treaty could have been fulfilled in letter and spirit, all would have been well.

Apart from the fact that the Qu'aiti had been a loyal friend to the British, and that it would on that ground have been a mistake to upset his paramount authority in the Hadhramaut, any arrangement which set up two independent authorities in the Hadhramaut would be a mistake. The evil consequences of splitting up a country by means of separate treaties sought or granted on insufficient information are well exemplified in the case of Upper Yafa'. The Hadhramaut is economically and geographically a single unit, and its prosperity depends on the fullest co-operation between the party that controls the ports and the party that is paramount in the
000 interior. It has often been said that co-operation of this sort is not in the Arab genius, but economic forces are often more potent

than purely ethnographical considerations, and I certainly believe 000 that with some assistance the present trend of progress in Qu'aiti territory and desire for peace and development in Kathīri territory could be co-ordinated to a common end.

So much for the treaty.* Unfortunately the spirit of it has 578 not as yet been carried into effect. Mistrust still reigns supreme. 648 This mistrust insists on the fulfilment of such a condition as correspondence by the Kathīris with the British being conducted through Qu'aiti channels. If the mistrust did not exist, this provision would be a natural one tending to the facility of the conduct of public business. On the other hand, such provisions as that requiring co-operation remains a dead letter, and any attempts to secure progress by the Kathīris seem doomed to obstruction by the Qu'aitis.

In October 1927, and May 1928, conferences were held at Singapore in which measures were discussed which might lead to the improvement of the two states, and proposals were even brought forward for the institution of an assembly composed of representatives of both states to " scrutinize the budget ", and concern itself with the interstate co-ordination of certain departmental activities. These conferences were of course not likely to have any far-reaching result, but they were interesting as showing the ideas that were being imbibed by Kathīri emigrants in the advanced environment of the Straits Settlements. Such democratic concepts, however, were not likely to find favour at the present stage of development of thought in the Hadhramaut.

In 1929 the Kathīri Sultan drew attention to the lack of co-operation and the difficulty of introducing schemes of reform, and he proposed that a conference should be assembled to discuss the matter. The Qu'aiti to whom the matter was referred expressed his readiness to hold such a conference, but although the idea was encouraged it subsequently came to nothing and was eventually postponed *sine die.*

Shortly before my visit to the Hadhramaut Sultan 'Umar made [643] his state tour of his domains and of Kathīri territory. He was received everywhere with acclamation and appears to have played 664 the role of beneficent prince. He was presented with a petition 185 asking for reforms. Certain abuses were mentioned in the petition, and, in particular, attention was called to the fact that although taxes were heavy they were not applied to the benefit of the subjects. There were also complaints of insecurity and the unrestricted traffic in arms. The petition recited the conclusion of the Qu'aiti-Kathīri agreement of 1918 and several others since concluded by Qu'aitis and Kathīris. The part of the petition dealing with these further documents is as follows :—

> " The next treaty between both Governments was concluded on 10th Shawāl 1336 (1918). There followed also a third pact, which was concluded on 30th Dhu'l Qada 1336, between the Qu'aiti Government on the one part and the Āl Tamīm on the

* [Qu'aiti -Kathiri agreement of 1918 -- Analyst]

664 other concerning the protection of goods belonging to the sub-
185 jects. There is also a fourth pact wherein Your Highness undertook to take action against any party that should transgress against another party, to punish the offenders, restore looted property, and check the transgressors, according to this treaty, until such time as God wills. This treaty is dated 13th Jumād ath Thani 1342 (1923). It also embodies other conditions which have not been carried into effect.

"A fifth treaty was likewise concluded between Seiyid Hussein bin Hāmid al Mihdhār, representative of the Qu'aiti Government, on the one part, and the Sultan of the Āl Abdulla on the other, on 25th Ramadhan 1344 (1925). Thereafter an agreement was concluded between both the Governments, the Qu'aiti and the Āl 'Abdulla, on the one part, and the Āl 'Awāmir on the other. This pact is dated 12th Rajab 1345 (1926), and in it the Āl 'Awāmir undertook not to interfere with travellers belonging to either Government, or with other travellers, within their respective boundaries, even though they might happen to be in a state of war. This is the sixth pact.

"There is also a seventh treaty between Sultan Salih bin Ghalib bin 'Awadh al Qu'aiti on the one part, and the Sultans of the Āl 'Abdulla on the other. The first Article provides that: 'Both Governments should co-operate to bring about a settlement, and maintain peace and security, and set at rest all agitations and disturbances by any means which will lead to conciliation. In the event of the said measures not being successful they should use all possible power to enforce the same.' In the fourth Article it is laid down that 'Both Governments shall endeavour to take the necessary measures for the security of the routes, and the protection of the poor and others from the effect of the strife and fighting which invariably occur between the tribesmen.'"

The petition bore sixty signatures of the leading inhabitants of the Kathīri part of the valley, and purported to speak on behalf of the "Hadhrami nation". It was addressed to the Qu'aiti and Kathīri Sultans. I do not think that the petition was intended to be on behalf of the inhabitants of the Qu'aiti domain but it was rather directed against the working of Qu'aiti policy *vis à vis* the Kathīri. It was rejected by Sultan 'Umar on the ground that the petitioners were not representative, but it was supported by the Kathīri Sultan.

651 As regards taxation, the position is that goods entering the country
653 are taxed at Mukalla. If they are intended for the Kathīri part of the valley they are often taken by sea to Shihr where they are taxed again. None of this money is used in maintaining security on the road from Shihr to Tarim, and none of it is used to improve communications for the people by whom it is paid. The Al Kaf Seiyids have spent $180,000 in attempting to build a Tarim-Shihr

car road. The really difficult part of the construction has been completed, from Tarim onwards towards Gheil. Much of the money was paid out to the Beduins, and in particular the Hamumis agreed that the road should be safe. At the request of the Qu'aiti the route of the road was changed as he was afraid that the Hamumis would have increased facilities for movement and raiding. Large sums of money were then disbursed on the Ma'di tribes through whose territory the Qu'aiti asked that the road should go. There is no doubt that the road could have been successfully completed, and the Al Kaf Seiyids were, and still are, willing to bear the whole cost. Sufficient support, however, was not received from the Qu'aitis and the work was stopped by Sultan 'Umar. 651 653

CHAPTER XIII.

THE GOVERNMENT OF THE QU'AITI STATE.

Mukalla is the seat of Government of the Qu'aiti state. His 643 Highness the Sultan, who is an absolute monarch in so far as the internal affairs of his state are concerned, has his principal palace there. The old palace of the Kasadis near the Customs in the centre of the old part of the town has now been turned into Government offices where the *Wazir* and other officials are in daily attendance.

The *Wazir* has a general superintendence over all departments 645 of Government and presides over the *Wazir's* Court (*Hakm ad Dola.*) He is also the Governor of the Mukalla Province. The Treasurer superintends the schools, the dispensary, the passport work, and registration of sales and transfers of land. He sees to all disbursements on behalf of the state and collects certain of the internal revenue. The Mukalla Customs, which were formerly farmed, as the Shihr and other customs still are, is a Government department with a paid staff. The Chief of Customs also superintends the work of the port, though there is a special shipping clerk who prepares shipping papers for the *Wazir's* signature, and there are the usual manifest clerks employed by the Customs. The Commander of the Forces, who is more of a Minister for War, also controls the prison. The uniformed police are under the command of a Shaush, and the slave police are under a slave who is also the police magistrate. The medical officer has charge of the dispensary and in addition performs port health work. He is assisted by a qualified compounder who also has certain municipal duties.

As examples of the monthly salaries paid to officials of the [465] Qu'aiti state, the following may be cited: *Wazir*, $1,000; Chief of Customs, Rs.225; Doctor, Rs.200; Treasurer, Rs.100; Commander of the Forces, Rs.100; English Master, Rs.80; State Photographer, Rs.60. Most of the officials are given quarters.

There was at one time a species of State Council in Mukalla, 645 but it was dissolved by the present *Wazir* and a Council of Qadhis instituted instead. The function of this Council is not immediately apparent. At the time of my visit there was some talk

645 of a Municipal Council composed of merchants and notabilities being formed in Mukalla, but it did not seem likely that it would eventuate.

635 The Sultanate is divided into five *liwas* or provinces. Shihr, the oldest, Mukalla, Du'an, Hajr, and Shibam. Each of these provinces is ruled on behalf of the Sultan by a salaried Governor or *Muqaddam*, who has at least one paid clerk. He has direct control over the Qu'aiti towns in his province, and in important ones which are not autonomous there is a sub-Governor responsible to the Governor of the province. Subject to the general orders of His Highness the *Muqaddam* has power to settle any case in the province, but there is an appeal to the *Wazir* and Governor of Mukalla. From the judgments and decisions of the *Wazir* appeal lies to His Highness.

631 There are a number of autonomous towns throughout the Hadhra-
632 maut governed by particular tribes or families, and the Central
Government does not interfere in their internal affairs. Relations
635 with the tribes over the country are conducted principally through
642 the Governors on whose towns they economically depend. The Sultan has the two following types of agreements with the various tribes: A. Engagements containing an undertaking to respond to the call of the Sultan in any matter and at any time, and B. Engagements of *bon voisinage* and friendship containing an undertaking to co-operate in matters of mutual interest. These agreements are all written.

The following tribes have A. agreements: Tamimi, Manahil, Ath Tha'yani, Awābitha, Seibani, Beni Hasan, 'Akābira, Muhammadīyin, Sumūh, Al Bab Sura, Hālka, Nūwah, Mahfudh, Makhashin, the Hadhrami Yafa'is, Hāmdi, Beni Daghār, and Buheish.

The following tribes have B. agreements: Hamumi, Qarzi, Sha'āmila, Bahasan, Ma'āra, Jōhi, 'Awāmir, Ash Shenafir al Kathīr, Mahra, Nahd Rodhān, Sei'ar, Ad Deiyin, Ja'da, Baheith, Namāra Beni Hilāl, 'Awāleq, Hājib Beni Sa'd, Bahanaf, Bā Hanaf Āl al 'Ajaz al Mushafir, Āl Senad al Murqashi, Ba Habāb, Meseiliyin, 'Asārina, Āl Sūeid and Āl Mubarek, Beni 'Utheiman, Bā Babekr and Āl Zaghīb, tribesmen of Sadf, Al 'Amūdi, Ash Shof, Beduins of Shāūla, Āl Beihan al 'Awāmir, Al Khashia al Murqashi, Deiyeb, Qumeish, and Bā Bekr.

661 When there is any doubt as to the loyalty of a particular tribe,
431 hostages have to be provided who are kept in Mukalla prison, at
Du'an, and sometimes at Shihr. Hostages may be changed every
642 month. Presents are given and subsidies paid to some of the tribes, and on the visits of tribal *'Aqils* to provincial headquarters they are given presents, and in some cases entertained.

642 The Qu'aiti administration makes no attempt to interfere with
632 tribal usages, but tribal usage does not run in the Qu'aiti towns
and within the area round them demarcated by white
pillars

and within the area round them demarcated by white pillars. Any 000 682
murder or loot in these areas* is regarded as an offence against
Government. Murderers of Beduins, subjects, soldiers, or slaves, 687
are liable to death in these areas, and apart from restoration of loot, thieves are liable to imprisonment, deportation, or amputation of the hand.[1] If an individual contracts debts with any of the sub- 686
jects of Government and absconds, the Government arrests any 656
available member of his tribe and forces him to pay the debt. Routes between Qu'aiti towns are also sacrosanct and carriers may not be made the targets of blood feuds on them. The Qu'aiti is enabled to enforce these measures by his control of the ports and important markets.

Government Finance.

The financial year coincides with the Muhammadan year, i.e., it 805
begins with the 1st Muharram and ends with the 29th Dhu'l Hijja. The year 1353 began on the 16th April 1934, and this report must be taken to cover the period up to the 29th Dhu'l Hijja 1352, i.e., 15th April 1934.

REVENUE AND EXPENDITURE.

The annual Qu'aiti revenue at present is stated in the annual 651
Aden Administration Report to be Rs.12,50,000 but it appears to me that seven lakhs is a more probable if rather conservative figure. It is based on figures given for Mukalla, Gheil ba Wazir and Shihr (Rs.6,30,000), and on other figures given for the Du'an province and for Shibam. I have no figures for the Hajr province which includes the rich Meifa lands. The excess of revenue over expenditure is said to be about one third.

The expenditure on all public services, except His Highness the 652
Sultan, is said to be Rs.3,00,000 *per annum* in Mukalla and Shihr. His late Highness drew officially Rs.72,000 *per annum* but, I was told, " no one knows what he really spends ". The following are some of the principal items of expenditure :—

Defence. Mukalla only, soldiers and slaves.	Rs.2,04,000 *per annum*. The total is perhaps Rs.2,25,000.
Tribal subsidies	Rs.12,000 *per annum* (formerly Rs.36,000 to 48,000 *per annum*).
Education	Rs.6,000.
Medical and Public Health ...	Rs.5,500.
Customs	Rs.10,000.
Du'an province	$21,000.
Shibam	more than $12,000.

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[1] I am told that, as in certain other parts of the Protectorate, this Qu..nic penalty is no longer enforced.

37875 D

* [in the Qu'aiti free towns-- Analyst]

1tIngrams G-5 (1934-35)1936 MM2 Hadhramaut MM2

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DESCRIPTION OF THE MAIN HEADS OF TAXATION AND THEIR YIELD.

Customs.

Export duties :—

Honey.—Rs. 12,000 *per annum.*

Fish products (exports and imports).—Rs. 4,000 to Rs.5,000 *per annum.*

Tobacco Excise.—Until a year or two ago the collection of excise at Gheil ba Wazir was farmed for $85,000, the equivalent to Rs.1,70,000. The lessee became bankrupt and present revenue is equivalent to Rs.80,000.

Rent of tobacco lands.—Two or three years ago Rs.60,000, present yield Rs.40,000.

Imported tobacco monopoly.—Rs. 1,200 *per annum.*

Internal transit dues on loaded camels, Mukalla and Shihr.—Rs.73,000 to Rs.75,000 *per annum.*

Internal transit dues on loaded camels, Shibam (farmed) $12,000.

Revenues of Du'an province.—$15,000.

Total Receipts.

Mukalla.		*Shihr*[2].	
1348	Rs. 3,50,000[1]	1348	Rs. 82,000
1349	" 2,87,000	1349	" 82,000
1350	" 2,80,000	1350	" 82,000
1351	" 2,75,000	1351	" 82,000
1352	" 2,65,000	1352	" 82,000

Notes—[1]. Up to 1348 inclusive the Mukalla Customs were farmed at a yearly rental of Rs. 3,50,000 of which Rs. 50,000 was paid in advance and the rest in twelve equal monthly instalments.

[2]. The Customs at Shihr are farmed. As from 1st Muharram 1353 the rental has been increased to Rs. 11,000 *per mensem* as it was realised that the lessee was making a large profit.

Customs Tariff.

The following shows the rates of duty on the principal imports and exports at Mukalla on the 29th Dhu'l Hijja 1352 :—

Imports.

Foodstuffs.—8 per cent. *ad valorem.*

Other articles.—5 per cent. *ad valorem.*

The following tariff was brought into force on the 1st Muharram 1353 :

Imports.

Foodstuffs, piece-goods, dates, firewood, building wood, passengers' new goods, etc. General rate of 8 per cent. *ad valorem.*

Sugar in addition to *ad valorem* duty of 8 per cent. : Re.1 per cwt. or Rs. 2 per bag.

Ghee : Rs.2 per kerosene tin of 4-gallon capacity. 651

Gingli, ground nut and other oils : Re.1 per kerosene tin of 4 gallon capacity. 497

Kerosene and petrol : Re.1 per case.

Qurans and religious works : free.

Fish products :

Lakhm (dried shark) : 8 per cent. *ad valorem.*

Wazif (dried fish for manure and cattle food) from beyond Qu'aiti dominions (i.e., Mahri coast) : 20 per cent. *ad valorem.*

Sermai (split and salted fish) : 10 per cent. *ad valorem.*

At Shihr there are no specific duties but a uniform *ad valorem* rate of 8 per cent.

Exports.

Honey in comb	Annas 4 per *Qasa* of about 4 lb. Annas 8 per *Qasa* of about 7 lb.
Honey, liquid	Rs.8 per case of two tins of about 60 lb. weight (*Sabib*).
Fish products :	
Sifa (Fish oil)	Annas 4 per four-gallon tin.
Safif (dried *tarnak* and *tamad* fish).	Annas 8 per cwt. or Re.1 per case of about 2 cwt.
Rish (shark fins)	Annas 4 per *frasila* of 20 lb.
Lime	Annas 8-12 per bag of three *frasilas.*

Excise Duties.

Hamumi tobacco (Gheil ba Wazir) : Rs. 17 per *bahar* of 300 English pounds.

Hamumi tobacco (other places) : duty farmed.

Wharfage Duties.

On every package imported or exported at Mukalla : Anna 1.

Registration Duties.

On every deed of sale of house property in Mukalla : 6 per cent. of price. 651

Municipal Dues.

Mukalla.

On each shop in bazaar streets, Scavenging tax	As.8 *per mensem.*
On each stall in vegetable market	Rs.5 *per mensem.*

Internal transit dues.

651 *Mukalla and Shihr.*

486 On every loaded camel leaving	Re.1.
On every camel man[1]	As.2.

Shibam.

On every *Bahar* brought in from Qu'aiti ports or territory	$ ½.
On every *Bahar* from other places in Aden Protectorate or from Yemen	$1½.

Passport Fees (compulsory).

On every passport	Rs.2
Photograph by state photographer	Rs.3

Defence.

REGULAR ARMY.

704 The strength of the regular army is as follows: one Subedar, who apparently knows no drill and only appears in uniform on very special occasions; four Jemadars, of whom two are ex-Yemen Infantry officers, and two are Indians, one of them being a Pathan in command of the artillery; 350 to 400 Yafa'is, and 250 slaves.

The non-commissioned ranks are, Havildar, Naik and Lais Naik.
The Yafa'is receive nine dollars a month, and the slaves one to three
dollars as pocket-money, but they are much better off than the
Yafa'is for they receive regular rations for themselves and every
member of their families. They are provided with wives, and
given milk, which is scarce, for their wives and children. The
702 cadet corps, already referred to, ensures a constant supply of
disciplined recruits.

713 The force is armed with every sort of rifle, but principally
Martini Henrys. They are said to keep them perfectly clean inside
and out. There is a "range" behind the town. The regulars
714 are all provided with a khaki uniform, shirt and shorts, and a
708 red fez, but the uniform is not worn except by the guards at the
523 palace and on special occasions. There are said to be parades every
two days. There is a band consisting of 14 who wear khaki uniforms
and scarlet glengarries. The regulars for the most part are stationed
in Mukalla, but there are a few in Shihr and Reida.

IRREGULARS.

704 There are said to be 1,000 to 1,200 irregulars officered by eleven
701 *Muqaddams*, who receive 35 to 40 dollars a month. Each *Muqaddam*
has a paid *Muawin* who receives 20 to 25 dollars, and each man is
said to receive seven dollars a month. They are stationed in the
districts. In Shibam there are 40 Yafa'is and 60 slaves. There
are about 500 Yafa'is in the neighbourhood of Shibam who are
[635] paid but allowed to work their own fields. The Sultan's representative in the Shibam province is in command of the troops.

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[1] Members of certain tribes are exempted from this tax.

Justice.

In Mukalla there are three courts. (1) The Sharia court, which 695 is presided over by three Qadhis. It has also an appellate jurisdic- 692 tion from other Qadhis in the country. They try all cases according to Sharia law and certain criminal cases are therefore excepted from their jurisdiction, as mutilation and some other Quranic penalties have been abolished. (2) The Hakm as Suq, which is presided over by a police magistrate who is also in charge of the slave police. He tries small cases and can imprison up to twelve days. These sentences are served in the court building which is also the station of the slave police. (3) The Hakm ad Dola, the *Wazir's* court. Here are heard important criminal cases, important civil cases, bankruptcy cases, and cases in which there is not sufficient evidence for the Sharia court.

There is no commercial court, but if a merchant goes bankrupt 426 his creditors among the merchants gather together to arrange a settlement. In important civil cases the *Wazir* selects a committee of merchants as assessors who examine the cases and report to him. There are no pleaders before the courts. Provincial governors have jurisdiction to settle all cases in their *liwas* but there is an appeal 692 to Mukalla. There are Qadhis at the bigger towns of the interior 635 such as Shibam.

Police.

ORGANIZATION.

In Mukalla the total strength of the uniformed police is 60; 625 that of the plain clothes slave police is 33. The uniform consists of a dark blue tunic and shorts with a leather belt bearing a brass buckle in front, and a red fez. They are equipped with rifles, but only the actual sentry outside a station carries one. The slave police wear a police belt over their ordinary clothes and carry daggers. There is a Jemadar, one Havildar, one Corporal, and two Lance-Corporals. The headquarters of the uniformed police are at the Customs end of the bazaar. There are several other small police-stations in the town.

DISTRIBUTION.

In Mukalla 30 uniformed police are on duty by day and 10 at night, these latter being reinforced by 20 plain clothes slave police. The uniformed police man the Customs where a detachment is on duty for seven days, each man being relieved every 24 hours. Thirteen of the slave police are on duty at the station of the Hakm as Suq. The peculiar function of the slave police is to deal with armed offenders. Otherwise both bodies of police appear to have the usual functions. There are a few police in Shihr but none in the interior.

Crime.

From information obtained it would appear that murder cases 682 are now practically non-existent. Murderers are executed with a dagger plunged into the supra sternal notch.

Prisons.

697 In Mukalla there is one prison, and " lock-ups " in the police stations. There are said to be 20 warders in the prison who wear a khaki uniform, but I only saw six. The prison is in the charge of the Commander of the Forces. On inspection the only prisoners seen were political, some 30 men and boys who were hostages from the various tribes and who are changed every month.

The headquarters of the uniformed police contains two cells where short sentences are served and remand prisoners detained. It was said that prisoners were not kept there for more than 24 hours.

CHAPTER XIV.

SOCIAL SERVICES IN QU'AITI TERRITORY.

Health Administration.

743 There is only one Government medical institution and that is the dispensary in Mukalla.[1] It is in charge of a Hindu doctor assisted by a compounder and three dressing boys. The doctor took over his duties in April 1934, and from the 3rd of that month to the end of September he had treated 1,575 patients. In the month of October the number was 147. He performs only very minor operations and the figures include eight or ten such cases. Most of the doctor's work is in the dispensary itself, but he is sometimes called in for domiciliary visits. The dispensary is open from 8 to 12 in the morning and from 5 to 8 in the evening for urgent cases.

164 The principal ailments are diseases of the eye, eye trachoma being very prevalent, and rheumatic affections of the joints. There is no malaria in Mukalla, but cases come in from outside. The doctor possesses no microscope, but he has not traced any cases of ankylostomiasis or bilharzia. There is practically no syphilis, but gonorrhoea is fairly common. Constipation is chronic. From April to October he had used almost two hundredweight of magnesium sulphate. Tropical ulcers are fairly common.

164 751 Mr. H. M. Heald in his report on the agricultural resources says " Smallpox seemed to be the most fatal disease in the interior, and in some years whole villages were wiped out; I was informed that for generations they have had a system of inoculation performed by taking the blood from a child with the disease and rubbing it in a cut made on the arm, generally between the shoulder and elbow. In Mukalla, being the seaport connected with the east, they sometimes had plague, but as far as I could gather they had been free for a number of years."

743 In addition to his dispensary work the doctor is in charge of the Port Health work for ships and dhows, and has recently been appointed medical officer of health in the town.

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[1] There may now be a dispensary operating in Shihr.

The sanitary systems, if any, vary throughout the large towns 364 of the Hadhramaut. There are no drainage or sewerage systems in Mukalla. The houses for the most part are equipped with pit-latrines cleared every six months or a year. Waste water runs out from gullies projecting from the walls of the houses. At the time of my first visit there were 25 sweepers in charge of a *muqaddam* who were said to work from early morning till noon, and from two till six, but, apart from the main market street, there appeared to be little evidence of their activities. Since that time the number has been slightly increased, and, under the doctor's superintendence, the streets are somewhat cleaner.

In Shihr the waste water is allowed to settle into pools. As a consequence mosquitoes are a serious pest, but there is said to be little fever. There were no anopheles amongst specimens I captured. In Shibam there is a system of narrow gutters running down the middle of the streets. These become congested with rubbish and are rarely cleaned out, but when they are the refuse is sold.

Water Supply.

The water supply of Mukalla is brought from a reservoir at 365 Baqrein, about four miles distant. The source is a mile further 312 away at Bakezebur where there is a long series of deep wells, mostly protected by a stone coping but with no covering. These wells were constructed by labourers brought from Gheil ba Wazir where there are men " who know how to make waterworks ". The wells are connected at the bottom by a subterranean passage, used by those who clean the channel, along which the water flows till it emerges into an open cement channel leading to the reservoir at Baqrein. This reservoir is divided into compartments and the water passes through them into a delivery pipe. The outfall to the delivery pipe is partially protected from debris by a wire trap, and just outside the reservoir there is a covered manhole. There is no filter system and for the greater part of its length the supply is entirely unprotected, but the water is clear and apparently clean. It is conducted in pipes to the side of the mountain, along which it runs in a covered masonry channel, except where it is carried across gaps in pipes supported by piles. In the town there are reservoirs fitted with taps from which the water carriers draw their supply. Water supply is only laid on to the palaces and a few mosques.

The work was planned and begun by Sultan 'Awadh as a *Waqf* 365 and was completed by Sultan 'Umar. It reflects great credit on the 653 Mukalla administration, and if some protective measures were adopted would be, I should imagine, an unimpeachable supply. It 164 is fortunate that cholera and typhoid are apparently unknown in Mukalla as it would be extraordinarily easy to contaminate the supply which, as I say, is unprotected, unfiltered, and not chlorinated.

There are several wells in Mukalla in which the water is brackish. 312 The palaces, the Wazir's house, and the guest-house are fitted with 000

The palaces, the Wazir's house, and the guest house are fitted with

365 electric light generated by a petrol engine. The system is continued along the water front as far as Sultan 'Umar's mosque.

365 312 The town water supply in Shihr is brought in a covered aqueduct from Tubala, 6·7 miles away. There are many springs at Tubala, most of which are hot, and a number are heavily impregnated with sulphur. The reservoir for the Shihr water supply consists of a large open tank which is fed by an open channel from the spring. As in the case of Mukalla there is no sort of protection. Shibam draws its water supply from wells, for the most part in the suburb of Seheil. The water is slightly brackish. The rest of the country depends on wells, springs, rivers, and rain cisterns.

Educational Activities.

658 871 794 In Mukalla there are three Government schools (two Arab and one English), and at least three private schools. In addition to these Arab schools Yusuf Sherif, the principal Indian merchant and Collector of Customs, maintains a private Gujerati school in which there are 42 boys and eight girls at present. There used to be schools in every mosque, but Sultan 'Umar suppressed them and ordered the boys to attend the Government schools. However, despite this prohibition I understand that a few maintain a precarious existence.

871 The larger of the Arabic schools, Al Madrassa al Khariya as Sultanja had been in existence for four years at the time of my visit and had twelve classes: *Hijar*, or Elementary, four classes; *Tahdir*, two classes; *Daraja Awal*, First standard, three classes; *Daraja ath Thani*, Second standard, one class; *Daraja ath Thalath*, Third standard, one class, *Daraja al Arb'a* Fourth standard, one class. A Fifth standard was to be added shortly.

On the register there were 290 to 300 boys aged from six to 14 and even 16, and perhaps older. On inspection the attendance at the various classes was as follows :—

Hijar		56
Tahdir	1	20
	2	31
Daraja	I.—1	32
	2	20
	3	27
Daraja	II	12
Daraja	III	13
Total exclusive of the Fourth standard		211

The staff consists of a *Mudir* or Principal, a *Murakib*, who is responsible for the discipline of teachers and boys, and 12 teachers. There are nine class rooms, the four classes of *Hijar* sitting in one room. Up to *Daraja* I the boys sit on the floor, after which they are at desks. The school is closed on Fridays and on the 'Id days which are as follows: 'Id al Hajj, five days, 'Id al Fitr, five days, 12th Rabi' Awal, Maulad an Nebi, one day, 29th Ramadhan, one day, 27th Rajab, one day, 15th Sha'ban, one day, 30th Sha'ban one day, and 10th Muharram, one day, making a total of 16 days.

School hours are from 7 a.m. to 12.30 p.m. in winter, and 6.30 a.m. to 11.30 a.m. in summer. In Ramadhan the hours are from 7 a.m. to 11 a.m. After three periods of the school session there is half an-hour's interval. In the evening some of the older boys attend the Sultan's mosque for religious teaching, *hizb*, and grammar.

The curriculum includes, besides reading, writing, and religious instruction, elementary arithmetic, composition, history, and geography. Semaphore signalling is taught to the older boys. The Fifth standard will be taught drawing, handicraft, book-keeping, and hygiene, as well as a more advanced course of the other subjects. There are examinations every year for all, and special ones every six months. There are neither organised games nor physical training.

A school register is kept which contains the following information: Name, name of father, occupation of father, birth-place, dwelling-place, any previous education, class in which placed, date of entrance, father's or guardian's signature, date of leaving, and father's or guardian's signature agreeing to rules. A visitors' book is also kept.

The second Arabic school, Al Madrassa al Watania, has eight classes, *Hijar*, *Hijar* and Quran, *Tahdir* I and II, *Daraja* I to IV. The boys number 130 to 140 and their ages range from eight to eighteen. There is a staff of seven teachers not including the headmaster, who also teaches. The curriculum, examinations, working hours, and holidays are the same as for the other Arabic school.

The English school had been opened for only five or six months, but already had 61 boys from nine or ten to sixteen and even twenty. There are three classes, Primer, 2nd Primer, and 1st standard. A second standard is to be started shortly. There is only one teacher, a British Indian from the Danish Mission school in Aden, but he has worked out a time table by which the three classes are working on different subjects at the same time and he goes from one to the other. The curriculum is based on the Aden syllabus, and besides English it also includes the teaching of Gujerati. There are about ten or twelve British Indian boys attending, the rest are all Arabs. All the pupils are Boy Scouts.

In Shibam there is a charity school for boys and girls. Attendance is compulsory for boys and the Government brings back those who leave without permission. There are 250 boys and 150 girls attending. The staff consists of six masters and two mistresses. Religion only is taught. There is a good deal of religious education in 'Einat, and it is also remarkable for having a girls' school. There are said to be no schools in the Hajr province other than mosque schools. The Al Kaf Seiyids of Tarim and Seiyun maintain a school at Khoreiba in the Du'an province.

CHAPTER XV.

THE PROVINCES OF THE QU'AITI STATE.

I.—SHIHR PROVINCE.

635 361 131 The Shihr *liwa* is the first province of the Qu'aiti dominions. I was informed that its boundaries were, east to west, "from the extreme borders of the mountains of Damakh Hisāl up to the port of Shiheir", and south to north, "from the sea to the mountains which separate the plateau from the lowlands". The most easterly settlement of the province is Reidat al Qu'aiti, and the other coastal towns and villages of importance are Qus'eir (with Qurein), Baghashwa, Hami, and Al Qarn which is the port of Dis, a walled town a couple of miles inland with a population of about 5,000.

361 162 Shihr was once the most important town on the Hadhramaut coast, but it has been gradually decaying. Many of its houses have disappeared and its 45 mosques now serve a diminishing population. This is estimated at from 6,000 to 10,000, but I have no doubt the latter figure is excessive. Shihr, however, is still an important port: it is the principal port for Kathiri territory and the main distributing centre for the eastern part of the Hadhramaut. A landing-ground has been constructed, but is not in serviceable condition.

438 The principal industries are the drying and curing of fish and the dyeing and weaving of cloth. The water-supply, as has been mentioned, comes from Tubala where there are also hot sulphur springs and gardens. There are other gardens at Dufeigha and at Habis where the *Wazir* has a house.

635 438 361 At the time of my visit the Governor of Shihr was Sheikh Salih bin 'Ali al Qu'aiti. The tribes living in the *liwa*, or dependent on the town as their market, are: Ath Tha'yani, Manahil, Hamumi, Al Qarzi, Ash Sha'āmila, Bahasan, Al 'Asārina, Al Mesaillyin, Al 'Awābitha, Al Ma'āra and Al Jōhi. Of these, the Qarzi and the Bahasan are sometimes considered as clans of the Hamumi *Zei*. Although the 'Awābitha have considerable connections with Shihr and Mukalla they own no land in the province and live beyond its boundaries. Shihr is also an important market for the Mahras, to whom, centuries ago, as Masudi recalls, it belonged. Apart from those towns of the interior such as Seiyun and Tarim which obtain many of their supplies from Shihr, and have trading connections with it, the 'Awāmir, Al Jābir, and Al Jābir of Al Sāh (which are all Kathiri tribes) depend on it for their food supply.

000 The Manahil and the Kathiri tribes will be described elsewhere, and the Mahra, of course, are not a Hadhramaut tribe, but the

following are notes on the other tribes mentioned, with the addition 200 of three small tribes also dependent on the province.

ATH THA'YANI.

This tribe possess houses and grazing lands around Reida and 619 Qus'eir as far as Damakh. They live to the east of the Hamumi 631 with whom they are allied, but they are not a Hamumi clan. They have an "A" agreement * with the Qu'aiti, who pays them an annual subsidy.

HAMUMI.

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Clan.	*Section.*	*Places.*	*Nos.*	*'Aqil.*
Bahasan at Tanbûl	—	Wadi al Ma'di	250	
Al Yamini	—	Wadi 'Arf	150	—
As Sa'idi	—	Al Wâsit	350	—
Bâ Hasan Bâ Zamâri	—	North of Hami	100	—
Al Harâwiza ...	Beit Sarqâha	Ya'is Kherid	100	—
Beit 'Ali	—	Al Khamt	250	'Ali bin Salim bin Mujanna Habrish.
Seiyids of Âl Zein and Âl bin Qithân.	—	Al Jebel	60	
Beit ash Sharkha ...	—	Al Jebel	50	—
Beit Shanin ...	—	North of Dis	200	—
Beni 'Ujeil	—	Al Jebel	2,000[1]	—
Al Gharâbi	—	Al Jebel and east of Wadi Himem.	450	—
Al Jâmiha	—	Al Jebel	300	—
Seiyids of Beit Hamûda	—	Al Jebel	200	—
Beit Ghatain ...	—	North of ar Reida and Qus'eir.	200	—
Al Jareiri	—	do. do.	400	—
Bin 'Askna	—	do. do.	300	—
Al Henâwil	—	do. do.	500	—
Beit al 'Amaq ...	—	do. do.	200	—
Nôhat	—	do. do.	250	—
Beit Qarrâd ...	—	do. do.	700	—
Beit Mahrûr... ...	—	do. do.	100	—
Al Asmûh	—	do. do.	350	—
Al 'Udûl	—	do. do.	300	—
Al Qarzi	—	North of Wadi 'Arf	600	—
Bâ Shamakha ...	—	Beit al Qarazat	—	—
			8,360	

[162]

The Hamumi Zei, who are of Himyaritic descent, strong and warlike, live in the country to the north of Shihr, from Wadi 'Arf in the south-west to Damakh Hisâl in the east. The western part of Reida and the southern part of Dis, where they have houses and

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[1] Total estimated number of clan. Except where otherwise stated the estimated numbers given are those of armed men only.

* [see p. 92, category 116 -- Analyst]

631 grazing lands, belong to them, and they range from Shihr to
101 Seihut and up to the Manahil and Jabri. The Manahil country
619 lies to the north and east of them, and the 'Awābitha and Al Heik
live to their west.

619 The tribe[1] had a defensive and offensive alliance with the Kathīrī, and were always a great source of trouble to the Qu'aiti. They were a byword for murder and robbery, owing to their systematic pillaging of travellers, until the Qu'aiti put an end to these activities by stringent measures some years ago. He now pays them an annual subsidy and has a "B" agreement[2] with them and they [189] have ceased to be troublesome. Since coming to heel the tribesmen regularly load goods from Shihr for Shibam, Seiyun and Tarim, and continually visit Shihr, Hami, Dis, Qus'eir and Reida. They are mainly nomads and own about 3,000 loading camels but no riding animals.

They are the worst enemies of the Seibani, with whom they are continually at war: Inter-tribal feuds exist between several of their own clans, but all unite in the face of a common foe under the leadership of the Beit 'Ali clan, whose chief, 'Ali bin Salim Habrish, lives at Gheil Bā Yamīn and Wadi 'Arf and is the [623] *Muqaddam* of the Zei. A "Council of Elders" is summoned at Gheil Bā Yamīn to decide matters of tribal importance, and the tribesmen of the various clans offer their rifles to prove their goodwill in acceptance of the decision of the Elders. The Mansabs of the tribe are Muhammad bin Muhammad, 'Abdul Bari, and Hussein 'Abdulla al Isma'il of the Āl 'Aidarus, but the Bā Shamakha clan are under the influence of 'Abdur Rahman bin 'Abdulla and 'Abdul Qadir Āl Shibab of the Āl as Saqqaf. These Mansabs interfere in cases of serious tribal disputes or for the accomplishment of truces between fighting clans or tribes.

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619 The clans of the Hamumi live in two districts, Al Ma'rab (the Western) which is the smaller district and is situated to the North of Shihr, and Al Mashqās (the Eastern) which lies to the North East of Shihr. The Bahasan at Tanbūl and the Yamīni are the clans living in Al Ma'rab, but also included in the district are their allies the Sha'āmila, the Bā Habān, and the Meseilīyin. The Yamīni, who are allied to the Seibani and live under their pro- [249] tection, possess 200 camels, and the Bahasan own 100. The latter cultivate *tanbuli* leaf, which is chewed by the people of Shihr and Mukalla, and they have accordingly been nicknamed "at Tanbuli" The Qu'aiti has a "B" agreement with them.

The other clans mentioned in the list live in the district of Al Mashqās, consisting of deserts, fields, and wadis. From the Sa'idi to the Seiyids of Beit Hamūda inclusive the clans have a special system and their chief is the head of the Beit 'Ali. From the Beit Ghatnīn to the 'Udūl inclusive all the clans have their own

[1] [Hamumi Zei--Analyst] [2] [See p. 92, category 116 --Analyst]

chiefs. The Qarzi, who own about 600 camels but have no cultivation, are independent and the strongest of all the Hamumi clans. They have a " B "* agreement with the Qu'aiti and they are in favour of peace and amity towards the Government with whom they have long been friends.

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The Beit 'Ali clan possess about 400 camels and have no cultivation. The Gharābi are nomads with about 400 camels. The Beit Shanīn possess some 200 camels, and the Bā Hasan Bā Zamāri 100. The Beni 'Ujeil clan are cultivators and not fighters. They possess few arms and own about 600 camels. All the Hamumi clans are divided into many houses and branches.

ASH SHA'ĀMILA.

This small tribe, with whom the Qu'aiti has a " B " agreement, live between 'Arf and Gheil Bā Wazir in the district of Al Ma'rab. Together with the Bā Habān and the Meseilīyin, they number 300 armed men.

AL BĀ HABĀN.

This tribe, which together with the Sha'āmila and the Meseilīyin number 300 armed men, live in the district of Al Ma'rab to the north of Shihr.

AL MESEILĪYIN.

The Qu'aiti has a " B " agreement with this tribe, who possess houses and grazing lands in the district of Al Ma'rab to the north of Shihr. They are connected with the 'Awābitha but are not a part of that tribe. Together with the Sha'āmila and the Bā Habān, they number 300 armed men.

AL 'ASĀRINA.

An independent tribe with whom the Qu'aiti has a " B " agreement. They possess houses and grazing lands in the southern part of Shihr.

AL BĀ HABĀB.

A very small tribe living between Wadi Ma'di and Gheil. The Qu'aiti has a " B " agreement with them.

TRIBESMEN OF SADF.

This small tribe, with whom the Qu'aiti has a " B " agreement, live above the Sha'āmila. They were attached to the Kinda, but became separated. Hamdani mentions a sub-tribe of Kinda called Sadif with a sub-division named Bahr.

AL 'AWĀBITHA.

The clans of the 'Awābitha are the Bā Zor living at Al Hushin, Bā 'Anis living at Ghurb, and Bin Mujashar. They are a Himyaritic tribe, estimated at 2,000 to 3,000 persons, including some 700 armed

*[see page 92, category 116 -- Analyst]

631 101 619 men, and occupying the Wadi al 'Ain (south-east of Haura), the Wadi 'Adim, and the country to the east as far as Wadi Bin 'Ali. They also extend to the neighbourhood of Gheil Bā Wazir and at places border the Hamumi. The village of Ghurb, which is the headquarters of the Bā 'Anis clan, consists of about 250 houses. The tribe are independent, part settled, part nomad, and they ply their camels for hire between Mukalla, Shiheir, and Shihr, and the Wadi Hadhramaut via Wadi al 'Ain. They possess about 800 [423] camels. The settled 'Awābitha owned many date trees in Wadi al 'Ain, but they have sold or mortgaged a large number of them to the wealthy inhabitants of Du'an. The Qu'aiti Sultan also owns date groves in the wadi which used to be looked after by his slaves, but owing to a quarrel between the tribe and the slaves the latter were removed and the property entrusted to the care of the Bin Mujashar clan.

At one time the tribe had a defensive alliance with the Kathiri against the Qu'aiti, but they are said now to be loyally allied to the latter who pays them an annual subsidy and with whom they have an " A "* agreement. Though not actually under the Qu'aiti they acknowledge his suzerainty owing to his control of the ports, of which they greatly stand in need for the employment of their camels. They are not on terms with the Sei'ar, and they are allied to the Seibani against the Hamumi, their inveterate foes. Their *Mansab* is the Sheikh of the Bā Wazir living at Bawerqat in Wadi al 'Ain, where there are also other Bā Wazir villages, including Safīl which is the headquarters of the chief Bā Wazir *Mansabs*.

AL MA'ĀRA.

The clans of the Ma'āra are Bin Thabit, Bā Surra, Bin Hateish, Bil Ahwal, Bā Bil Heiz, Bin Basut, Bā Ajban, Bā Hasan, Bā Awahab, Bā Haneish, Bā Tha'lab, Bin Joshum and Bin Shamemi. The tribe, whose habitat is Hirū and ar Reida, are often considered a clan of the Hamumi, but they are independent although they are closely attached to the Qarzi clan of the Hamumi. Their fighting men number some 400, and they possess houses and grazing lands in the upper part of the Shihr province; but they have no running water and their cultivation depends on rain. They breed camels and sheep, and they ply for hire between Shihr and the Wadi Hadhramaut via their own country, but they also go into Mukalla in order to obtain loads. They are said to be in the pay of the Qu'aiti who has a " B " agreement with them.

AL JŌHĪ.

This tribe, who were originally part of the Seibani but are now independent, have houses and grazing lands in the upper part of the Shihr province, and Reida belongs to them. It is said that they are in the pay of the Qu'aiti, who has a " B " agreement with them.

*[See page 92, category 116 -- Analyst]

CHAPTER XVI.

THE PROVINCES OF THE QU'AITI STATE (continued).

2. MUKALLA PROVINCE.

Although the town of Mukalla is the Qu'aiti capital the province 635 is considered as ranking after Shihr. It is defined as extending from 361 east to west "from the port of Shiheir to Meifa", and south to north "from the sea to the low hills as far as the source of the river 162 Hajr, but excluding the Hajr valley itself". Apart from Mukalla the principal towns and villages on the coast are Shiheir with an estimated population of 1,500, Fuwa and Burum. The only inland town of any importance is Gheil Bā Wazīr, but there are a number of large villages such as Harshiat, Tila, Lusb and Lubeib. The population of Gheil Bā Wazīr, where the Sultan has a house, is estimated at from 6,000 to 7,000. It is a walled town, and the seat [438] of an important tobacco industry.

Estimates of the population of the town of Mukalla vary from 361 10,000 to 30,000; the actual figure is probably 15,000 to 16,000. 162 It is a compact, closely populated place, with 13 mosques, and it 438 appears to be growing as building operations are continually in progress. It has several minor industries, of which the principal is fish-drying. West of the town, fish manure and fish fodder are prepared, and outside to the east fish is cured for human consumption. Other small industries are the crushing of simsim for oil and cake, lime-burning—the best quality lime used in Aden comes from Mukalla—and tanning. Apart from the fact of its being the seat of Government, Mukalla owes its importance to its being the principal port of entry for the Hadhramaut and the principal market for the interior. The landing-ground for Mukalla is at Fuwa and the province is well served with motor-tracks. The water-supply comes from Baqrein, where there are good gardens, and other garden suburbs are Dis al Mukalla, An Naq'a where the Sultan has a house, Manāwara, Lermi, Kherba and Khaba.

The Governor of the Mukalla province at the time of my visit 635 was the *Wazir* of the state, Jemadar, or Sultan, Salim bin Ahmed 619 bin 'Abdulla al Qu'aiti. The following tribes live in or are dependent on the Mukalla province: Seibani, Hālka, Beni Hasan, 'Akābira, Muhammadīyin, Sumūh, Hāmdi, Buheish and the Āl Heik. As will be seen in Chapter XVII, the Hālka and the Sumūh, sometimes considered as separate tribes, are included with the Seibani. The Bin Daghār and the Nūwah of the Wadi Hajr (see Chapter XVIII) have working and trading connections with Mukalla, as have the tribes of the Wadi 'Amd, the Ma'di, the Ja'da, Āl Muhammad bin Ahmed and Āl Salima; the last two, though sometimes considered to be separate tribes, are included with the Ja'da (Chapter XX). The tribesmen of the Wadi Reidat ad Deiyin and other tribes to the west of Du'an, Beina and Wadi 'Amd, also trade with Mukalla. Shibam and the tribes in and around it

635 depend on the capital for business and supplies, as do the tribes of 619 Nahd Rōdhān and Āl Makhāshin (included with the Nahd, see Chapter XIX). The Hadhrami Yafa'is, and particularly the sections of Bal'ala, al Hamdhān, al Jābri, Ibn az Zu', and ash Shabeibi, also look on it as their headquarters.

The following are descriptions of the tribes more closely connected with the province. The others mentioned will be found under more appropriate heads :—

BENI HASAN.

Clan.	*Section.*	*Places.*	*Nos.*
Bā Haj	Bā Zala and eight other sections.	Mazinab	120
Bā Ra'ida	—	—	70
Bā Kadīm	—	—	50
Bā 'Azad	Daqeil Bā Dalhūs	'Azad	30
Rabbani	—	—	15
[162]			285

619 631 101 The Beni Hasan, a Himyaritic tribe, closely allied to the 'Akābira who live to their south, are said to have been long settled in the country they inhabit. Their grazing lands lie around Mukalla and extend to the borders of Hajr on the west and to the high lands of Du'an on the north. Their chief village is Lubeib, but they reside also in Wadi Ariat and Asfal al 'Ain, west of Mukalla. They have been described as a clan of the Seibani living in the valley of Jirba and the surrounding mountains. They used to be neighbours of the Kasadi on the east, but assisted the Qu'aitis in their fight against the Kasadi Naqīb and for this reason receive, jointly with the 'Akābira, an annual gift of 700 loads of grain from the Qu'aiti, who also pays them an annual subsidy and has an " A * agreement with them. Their chief is in his service and bears the title of Shaush. The armed strength of the Beni Hasan is estimated at from 200 to 300 men, and the tribe is under the influence of the 'Amūdi *Mansab* of Tila.

The Rahbani and Bā Haj clans are cultivators, but the Bā Zala section of the latter are nomads and own 500 camels. Half of the Bā Ra'ida are nomads, known as Bā Dahūs, and half are cultivators of dates and jowari; they own about 100 camels. The Bā Kadīm are almost all settled. The Bā 'Azad own about 50 camels, but the Daqeil section are nomads and the Bā Dalhūs are settled.

'AKĀBIRA.

Clan.	*Places.*	*Nos.*
Shahū	Hum Buwar	250
Suleimani	—	100
Bin Naja and as Sa'idi ...	Masna'a	100
Mukhali	—	35
		485

*[See page 92, category 11b --Analyst]

619
631
101

A Himyaritic tribe and a sister tribe to the Beni Hasan. Like them they are said to have been long settled in the country they inhabit, and have grazing lands around Mukalla, extending to the borders of Hajr on the west and to the high lands of Du'an on the north. They also were neighbours of the Kasadi but helped the Qu'aitis against the Naqib for which they receive, jointly with the Beni Hasan, an annual gift of 700 loads of grain. The Qu'aiti has an " A " agreement with the tribe and pays them an annual subsidy. They, too, have been described as a clan of the Seibani, living to the south and south-west of Howeira mountain. They are said to be a peaceful tribe, having no feud with their neighbours, and, except for the Sa'idi clan who are cultivators, they are all nomads, owning over 700 camels together with a fair number of sheep. Both the 'Akābira and the Beni Hasan ply their camels for hire between Mukalla and Du'an only, and never go into the Hadhramaut. The armed strength of the 'Akābira is estimated at about 500, and their *mansabs* are from the 'Amūdis of Tila.

MUHAMMADĪYIN.

A Himyaritic tribe consisting of the following clans: Buheish, Bā 'Awadh, Bā Jahlan, Mahi, Bā Baheis, Shamasi. They have grazing lands around Mukalla, extending to the borders of Hajr and to the high lands of Du'an, and they have long been settled in the country they inhabit. Their tribal centre is Ghazat al Bubeish near Haseisa, where there is some cultivation, and they also have a little cultivation in Wadi Muhammadī. The tribe are on the west of the Beni Hasan and to the east of the Nûwah of Wadi Hajr. They are nomads, peaceful and friendly to both the Seibani and Nûwah in whose fights they take no part, and they own about 600 camels which are used for carrying goods to Du'an. Their armed strength is estimated at from 300 to 700. The Qu'aiti pays them an annual subsidy and has an " A " agreement with them.

HĀMDI.

This tribe, who have long been settled in the country they inhabit, have grazing lands around Mukalla which extend to the borders of Hajr on the west and to the high lands of Du'an on the north. The Qu'aiti has an " A " agreement with the tribe and pays them an annual subsidy.

BUHEISH.

A nomadic tribe under one *Muqaddam* but subdivided into four clans, each with a separate name and chief. They extend along the coast from Ras Rahmat to Fuwa, a distance of 25 miles, with a vast district inland extending to the high lands of Du'an and the borders of Hajr. They were neighbours of the Kasadi and have long been settled in the country they inhabit. The Qu'aiti pays the tribe an annual subsidy and has an " A " agreement with them

Āl Heik.

619 631 101 A small nomad tribe, allied to the Seibani, and living near the sea-coast close to Shiheir. With the 'Akābira and the Beni Hasan they were neighbours of the Kasadi on the east. Their chief occupation is hiring camels for the transport of goods from Shihr, Shiheir, and Mukalla to the interior. They have an 'Amūdi *mansab* and are said to be in the pay of the Qu'aitis.

CHAPTER XVII.

THE PROVINCES OF THE QU'AITI STATE (continued).

3. DU'AN PROVINCE.

635 The Du'an province is defined as containing the towns and villages in the Wadis Du'an and Leisar as far as and including Hajarein. The Governors of the province are also responsible for the safety of the caravan route to Mukalla from the Wadi Himem upwards. The capital of the province is 'Aura in the Wadi Du'an, and the upper part known as Masna'at al 'Aura is entirely occupied by the Governors' castle. For practical purposes 'Aura, Rashid and Khoreiba are one. The co-Governors of the province are Sheikh Muhammad bin 'Umar bin Ahmed Bā Surra and Sheikh Ahmed bin 'Umar bin Ahmed Bā Surra.

361 433 438 Du'an is a fairly important caravan centre but lies off the direct route to Shibam. It is heavily cultivated in the upper part of the Wadi, but its production does not suffice for the needs of the inhabitants. It is the seat of an important honey industry. The landing-ground for Du'an is at Qā' Bā Nūā, which is about an hour's march from the top of the wadi wall; the descent takes an hour and a-half.

651 465 The total revenue and dues of Wadi Du'an were returned to me as being $5,800, and those of Wadi Leisar, derived from dues at fairs and upon palm trees, at $9,200. The total expenditure in salaries of the sheikhs, tribesmen and soldiers, together with customary gifts, is returned at $21,000. The total number of sheikhs, tribesmen and soldiers receiving salaries is said to be 280.

635 162 361 651 652 The Qu'aiti Government gave me the figure of 50,000 as being an estimate of the population of Du'an province, but the figures appearing in the following statement regarding the towns and villages in the province were given by the Governors. These towns and villages are under the authority of the Governors of Du'an, and

635 most of them are exempted from taxation: Al Qurha, estimated
162 number of men 300, estimated number of rifles 50, the inhabitants
are tribesmen. Husn Bā Sam, men 150, rifles 25, tribesmen. Ar
361 Rubāt, men 800, rifles 100, revenue $1,600, expenditure $1,800; the
651 inhabitants are soldiers. Al Qarn, men 500, rifles 100, inhabitants
652 are tribesmen of Bā Hakīm, a clan of the Nūwah. Al Khoreiba,
men 1,500, rifles 50, revenue $1,500, expenditure $1,800, inhabitants are soldiers and sheikhs. Sharq, men 300, rifles 50, revenue $300, expenditure $360, tribesmen and soldiers. Ar Rashīd, men 400, rifles 150, revenue $1,200, expenditure $1,400, tribesmen. 'Aura, men 80, revenue $400. Al Qurein, men 800, rifles 10, revenue $200, expenditure $600.

631 The following towns and villages are under the authority of the
361 Mihdhār family, and the Government derives no revenue from them.
651 Their annual produce is valued at approximately $10,000: Al
Quweira, men 400. Halibūn, men 80. Rihāb, men 400, rifles 30.
162 Hudūn, men 200, rifles 50. Khasūfar, men 100. Dhāhir, men
300, rifles 15. Matrūh, men 250, rifles 30. Al Jubeil, men 400, rifles 100. Quweirat al Khozab, men 25. Gheil Bal Kheir, men 40.

The towns under the authority of the Sheikhs of al 'Amūdi are: Husn Bā 'Abd as Somad, men 100. Budha, men 1,000, rifles 200. Bilad al Ma', men 100, rifles 10. Khudeish, men 70, rifles 12. Qarn Mājid, men 50, rifles 8.

635 The remaining towns of the Wadi Du'an between Al Qurha and
361 Hajarein are again under the direct authority of the Governors of
Du'an: Sīf, men 400, rifles 30; Sīf has a garrison of 15 Yafa'is of
162 whom five live in the Husn ad Dōla and 10 in the town. Those
I saw were all of the Beni Sa'd Lower Yafa'is. Feil, men 30. Al 'Āddiya, men 30. Ghār as Sūdān, men 30, rifles 5. Nasara, men 10. Naseira, men 10. Seil'a, men 30, rifles 10. Hajarein, men 500, rifles 10. There is a garrison of Yafa'is in Hajarein.

The towns and villages of Wadi Leisar included in the Du'an province are: Al 'Arsama, men 500, rifles 20. Al Jahi, men 300, rifles 150. Al 'Ardh, men 40. Al Jadīda, men 150, rifles 10. Ad Dūfa, men 250, rifles 20. Jureif, men 150, rifles 10. Subeikh, men 400, rifles 30. Tūlaba, men 500, rifles 35. Dherī, men 600, rifles 30. Hūfa, men 500, rifles 70. Heid al Jazīl, men 150, rifles 10.

635 The following tribes live in the province or are dependent on the
631 wadi: Seibani and its branches, Deiyin, al Hālka, al Marāshida,
619 Khamikha, Bā Hakīm, Bā Sam, and al 'Amūdi. The Beni Hasan
and the 'Akābira (see Chapter XVI) deal equally with Mukalla and Du'an. The Hālka and the Marāshida, sometimes considered as separate tribes, are included with the Seibani, and the Bā Hakīm and the Bā Sam, also sometimes treated as separate tribes, are included with the Nūwah (see Chapter XVIII).

635 The following are descriptions of the tribes more closely con-
619 nected with the province :—
[76a]

SEIBANI.

Clan.	*Section.*	*Places.*	*Nos.*
101 Marāshida ...	...	Living round the province of Du'an.	400—500
	Bā Daheiduh		
	Bā Beitar		
	Bā Dhrus	—	
	Bā Kardas		
	Bā Sara		
Khāmā ...	...	—	300—900
	Bā Surra		
	Bā Kadīm		
	Bā Sallum		
	Bā Rashīd		
Hālka ...	...	Hūfa in Wadi Leisar	300—800
	Bā Dajeil		
	Bā Sa'd		
	Bā Nakhar		
	Al Biadha		
	Bā Khashwein		
As Sumūh ...	...		500—1,000
	Shaka'i		200
	Bā Wasim		
	Jodani		
	Jahzami		
	Bā Buteiya		
	Ghuth		
Al Meshājir ...	... —	Husn Ba'ba', Wadi Yeb'uth.	250
Al Qathm ...	... —	—	100
Al Hamidi ...	... —	—	400
[762]			2,450—4,150

619 The Seibani Zei are said to be part of a Confederation which
631 includes the 'Awābitha and Āl Heik tribes. They extend from the
Hamumi country on the east to the Nūwah on the west. The
369 Nahd and Kathiri tribes bound them on the north, and the Beni Hasan on the south. The tribe are partly nomad and partly settled and they own villages round Mukalla and in Wadis Du'an, Leisar, and Huweira; many of them live in 'Aura and Qurein in Wadi Du'an. The settled Seibanis, like other townsmen land-owners, are subject to taxation on their date groves by the Qu'aiti whom they acknowledge in full sovereignty. The nomads acknowledge Qu'aiti suzerainty but pay no taxes. Their country is at present the safest for travelling and a *siyar* is unnecessary. The Qu'aiti pays the tribe an annual subsidy and has an " A "1agreement with them.

619 Muhammad bin 'Umar and Ahmed bin 'Umar Bā Surra of the
622 Khāmā clan of the Seibani, the Qu'aiti Governors of the Du'an
628 province, are also the paramount *Muqaddams* of the tribe. Inter-tribal disputes are settled by reference to the heads of neutral clans, more important cases being carried to the Bā Surras and the Shatiri Seiyid who is their *Mansab*. The Mihdhār family of Seiyids descended from Sheikh Abubekr, also have great influence

1[See page 92, category 4b = Analyst]

with the whole tribe, as have the 'Amūdi Sheikhs of Budha and 619
Tila who exercise considerable authority, in as much as they can 622
on their own initiative interfere and declare a fight between the 628
Seibani and Hamumi as ended on the Seibani side. The Qathm
clan, who live furthest from the sea and ply their camels between Du'an and Hadhramaut, have the following *mansabs*, Muhammad bin Muhammad, 'Abdul Bari, and Hussein 'Abdulla al Isma'il.

Of the clans and sections given above, the Handbook of Arabia 619
mentions the Bā Sara and the Sumūh, and also the Basarīyah 628
and Bā Qūr whose names I did not obtain. The Marāshida clan
are nomads, owning about 1,200 camels which they ply for hire 101
between Mukalla and Du'an and Hadhramaut. In November 1934, this clan were at feud with the Sumūh.

The Khāmā are a hardy, nomad people, owning cattle and sheep 619
and about 1,000 camels. The Bā Kadīm section are the strongest 101
in numbers but the Bā Surra the most important. The Hālka 631
clan have grazing lands round Mukalla extending towards Wadi Leisar. They own about 300 to 400 loading camels which they ply for hire between Mukalla and Hadhramaut via Wadi Leisar. The Qu'aiti has an " A " agreement with the clan and pays them an annual subsidy. The Biadha are a very small section, and the Bā Khashwein, though not really a section, live under the protection of the Hālka and are so closely allied to them that they are generally considered one of their sections.

The Sumūh, who own about 600 camels, are the largest clan. Their grazing lands lie round Mukalla extending to the borders of Hajr on the west and to the high lands of Du'an on the north. They have long been settled in the country they inhabit. The Qu'aiti pays the clan an annual subsidy and has an " A " agreement with them.

'AMŪDI.

The tribe consists of the following clans: Āl Motahhar, Āl Muhammad bin Sa'id, Āl Ahmed bin Muhammad, Āl Baghābira, Āl Saklu', Ash Sheikh 'Umar al Munasib, Āl Batuk (Bin Tuk), Āl Badahia (Bin Dahia), Āl Bā 'Abd al Qadir, Āl Bā Ahmed, Āl at Teiyar, Āl Barubeid, Āl Faqih, Āl Bajumā, Āl Basamad, Āl Kushan, As Suq'an, Āl Batawīl, Āl Basaqr, Āl Abubekr, Āl Barnusa and Āl Bayasin.

The 'Amūdi or Beni 'Isa live in Wadi Du'an and on the plateau of Reidat ad Deiyin. They are descended from one Sa'id bin 'Isa known as 'Amūd ad Dīn, and the men bear the title of Sheikh. They were once paramount in the Wadis Du'an and Leisar, but in 1900 when, with a force of about 1,100 men, they advanced and occupied Qurein and 'Aura, the Qu'aiti collected men from Khoreiba and Rashid and these, reinforced from Mukalla, broke the power of the 'Amūdis once for all. They fled to the mountains and treated for peace, but were permitted to return to Sīf and Budha and gradually obtained possession of a considerable area of fertile land in Wadi Du'an and Wadi Leisar.

[see page 92, category 116 -- Analyst]

619 The whole tribe are now peaceable and the Qu'aiti has a " B "[2]
622 agreement with them. The leader of the Motahhar clan who resides
631 at Budha is acknowledged as the paramount chief, but for practical
635 and political purposes the 'Amūdis are under the actual control
of the Seibani leaders, the Governors of Du'an, though the Qu'aiti allows them autonomy in their own towns. The towns of Qeidun, where their ancestor lies buried, and Dhuba also belong to the tribe, and the Sheikh of the former is 'Abdulla bin 'Abdur Rahman bin 'Umar bin Muhammad, and of the latter Sheikh 'Abdulla bin Salih bin Motahhar al 'Amūdi.

DEIYIN.

631 The Deiyin tribe consists of twelve clans. The estimated number
101 of armed men where obtained is given after each clan: Al Bazi,
619 200; Bā Kershūb, 200; Al Bās, 150; Bā Salim, 50; Bā Kharbūsh,
50; Bin Sūeidan, 200; Bā Masdūs, 150; Bā 'Umein, 300; Labarja Bā Henhen, Yās, Ba Kharshūm.

The tribe trace their descent from Kinda. They inhabit Reidat ad Deiyin on the tableland between Wadis Du'an and 'Amd, and also the west of Du'an and Beina: their chief village is Zila. It is said that the estimated number of men belonging to those clans living at Al Hauta and 'Asala is 1,500. They possess camels and sheep, but live mainly by cultivation, and their means of livelihood depend on Mukalla and Du'an. The Qu'aiti has a " B " agreement with the tribe. Thier *mansab* is 'Isa bin 'Abdul Qudir Āl Haddad.

BĀ JUBA.

A small tribe living at Qarat al Mihdhār under the influence of Seiyid Bubekr bin Hussein al Mihdhār. They formerly followed the plough but have now taken to arms.

KHAMIKHA.

This tribe live on the outskirts of the province of Du'an.

CHAPTER XVIII.

THE PROVINCES OF THE QU'AITI STATE (continued).

4. HAJR PROVINCE.

635 The Hajr province includes the Wadi Hajr with its towns and
103 villages from Meifa to Ras al Kalb, together with the towns and
villages in the south between Bir 'Ali and Wadi Hajr. According to a local account the Wadi was first known as Wadi Hajr Wahab after a man who came there, diverted the water springs, and then died. He was followed by the people of Kinda who found Sheikh Sa'id bin 'Isa al 'Amūdi living there. They assisted him to open the springs, and also imposed taxes to be paid by the people to the Sheikh. The Kinda ruled in the wadi which then became known as the Wadi Hajr Kinda. Later there came the Bin Daghār

[1] [The 'Amudi, see preceding page -- Analyst]

[2] [See page 12, category 116 -- Analyst]

tribe who are now very weak, though the wadi is still called after 635
them Wadi Hajr Bin Daghār. To-day the wadi belongs to the 103
Qu'aiti and it is said that in time it will be known as Wadi Hajr
Qu'aiti.

The capital of the province is now Kanina, said to have about 635
300 to 400 houses and an estimated population of 1,500. Other 361
important villages are Yuwan, the old capital, As Sadaka, Husn
Bā Suleiman, Husn Ba'ba', Al 'Asala, Al Qima, Al Hussein, 162
Husun Bā Raghab, Jōl Bā Hāwa, Leswa and Muhrin. The Gov-
ernor is Sa'id Marzuk Salah. Hajr is an agricultural province, [143]
and it is estimated that the number of tribesmen is 5,000. As
I did not visit the Hajr province during my tour, the information
given is even more at second hand than in other cases.

The tribes living in the province or dependent on it are the Bin 631
Daghār, Nūwah, Āl Deiyeb, Āl Bā Bekr and Āl Zaghīb, Āl Bā 101
Hanaf Āl al 'Ajaz al Mushafir, Āl Khāshia al Murqashi. The 619
following is a description of these tribes together with others connected with Hajr.

NŪWAH.

Clan.	*Section.*	*Sub-section.*	*Places.*	*Nos.*
Nūwah Hajr ...	Āl Bā Rashid	—	Al Qeima, Libna	400
	Āl Bā Sheiba	—	Libna	150
	Āl Bā Shuqār	—	—	80
	'Ayāl Sa'd	—	—	—
	Āl Bā Hajām	—	—	40
	Āl Bā Sa'd	—	—	—
	Āl Bā Faqqās	—	Qazein, Yuwan	200
	Āl Bā Dubbān	Āl Bā Sabera	Jōl Bā Hāwa, Al Qāsima, Yuwan, Muhammada, Kanina.	400
	Āl Bā Mas'ud	—	—	—
	Āl Bā Dobeis		Yuwan	100
	As Sumahi		do.	—
	Āl Bā Sara		do.	—
	Āl Bā Qarwān	—	Muhammada	250
	Āl Bā Rajāsh	—	Kanina, Sherij Bā Jamum, Husun Āl Bā Rajāsh.	400
	Bā Mussita		—	100
Nūwah Du'an	Āl Bā Hakim	—	Al Qarn	100
	Āl Bā Sam	—	—	120
	Āl Bā Khamis	—	—	100
	Āl Bā Ma'as	—	—	150
	Bu Sa'd	—	—	—
	Bā Safr	—	—	50
	Āl Bā Shihab	—	—	—
Nūwah Lejata Du'an.	Āl Bā Befin	—	—	70
	Āl Bā Sheid	—	—	50
	Āl 'Afif	—	—	—
	Āl Bā Meis	—	—	—
				2,760

[162]

631 101 617 The Nūwah live in Wadi Hajr, occupying the country north of the Muhammadīyin and west of the Seibani. They have working and trading connections with Mukalla, but their chief occupation is the rearing of camels and they have a fair amount of cultivation, mostly dependent on rain. The tribe gave the Qu'aiti a great deal of trouble in his efforts to subdue them, but they are now friendly to him and under his influence. He pays them an annual subsidy and has an " A "*agreement with them. The house of Al Beiti Seiyids of the Bā 'Alawi family living at Gheil bin Yamīn are said to have influence over the tribe.

The Bā Faqqās and the Bā Dubīān sections live between the Wadis Bārda and Kanina which run into the main Wadi Hajr. The Bā Dubīān own about 100 camels. Their sub-section, the Bā Sabera is descended from the ancient tribe of Saberāt, one of the original Hadhramaut tribes.

The Bā Qarwān own about 150 to 200 camels, the Bā Sara about 100, and the Bā Shuqūr 100. The Qu'aiti has a " B "*agreement with the Bā Sara section.

BIN DAGHĀR.

This independent tribe live at Al Hussein in Wadi Hajr, but have working and trading connections with Mukalla, and the Qu'aiti, who has an " A " agreement with them, pays them an annual subsidy. As has been said the main wadi is still called after them, although they are now a weak tribe. The Āl Maknun Seiyids have influence over them.

ĀL DEIYEB.

The clans of the Āl Deiyeb are Āl Sūeid and Āl Mubarek, Āl Beni 'Utheimān, and Āl al Qumeish. The Qu'aiti, who recently renewed alliance with the Beni 'Utheimān, has " B " agreements with each clan and with the tribe as a whole. They live to the west of Hajr and belong to the Sultan of Balhaf.

ĀL BAHEER AND ĀL ZAGHĪB.

The Qu'aiti has a " B " agreement with this independent nomadic tribe living in Hajr.

ĀL BĀ HANAF ĀL AL 'AJAZ AL MUSHAFIR.

A tribe living beyond Hajr with whom the Qu'aiti has a " B " agreement.

ĀL KHĀSHIA AL MURQASHI.

This tribe live near Fuwa and near Hajr. The Qu'aiti has a " B " agreement with them.

ĀL BĀ HANAF.

A Hajr tribe living in Jerdan with whom the Qu'aiti has a " B " agreement.

*[See page 92, category 116 -- Analyst]

ĀL HĀJIB BENI SA'D.

This tribe also live at Jerdan and the Qu'aiti has a "B" agreement with them. 631 101

AN NAMĀRA BENI HILĀL.

The Qu'aiti has a "B" agreement with this tribe who live at Wadi Yeb'uth beyond Wadi 'Amd. 619

ĀL SENAD AL MURQASHI.

This tribe live beyond Hajr and the Qu'aiti has a "B" agreement with them.

THE BEDUINS OF ASH SHĀŪLA.

This small tribe, who were originally of Hajr, now live to the west of Jerdan. The Qu'aiti has a "B" agreement with them.

NU'MĀN.

The clans of the Nu'mān are Āl Baheith and Āl Bā Qātmi living at Sidāra and Wadi Salmun, and Āl Bā Suleiman living at Husn Bā Suleiman. The tribe is said to number about 2,000, and the Qu'aiti has a "B" agreement with the Āl Baheith clan.

CHAPTER XIX.

THE PROVINCES OF THE QU'AITI STATE (continued).

5. SHIBAM PROVINCE.

The Shibam province, which is described by the Qu'aiti as being 635 the eye and the backbone of the Hadhramaut, includes the towns 162 and villages up the Wadi Hajarein from, but excluding, Hajarein as far as the Wadi Hadhramaut, and eastward along the Wadi [illegible] Hadhramaut to just east of Shibam. The capital of the province 611 is Shibam, a tightly-packed walled city of 500 houses, seven 611 mosques, and an estimated population of 7,000. The other towns and villages of the province after Hajarein are: Jidfera, belonging to the Āl Jābri (a clan of the Hadhrami Yafa'is) with 50 armed men; Al Jahi, belonging to the Bin Musā'id with 35 armed men, (on enquiry as to which tribe the Bin Musā'id belonged I was informed that they were a clan of the Sei'ar, but this should be treated with reserve); Nahūla, belonging to the Āl 'Umar Mahfudh with 85 armed men; Al Manidhara, the inhabitants of which are full subjects of the Qu'aiti Government; Al Hauta and Meshhed belonging to the Seiyids of Al 'Attas; Marāwih, Al Aqlāt, and 'Adab belonging to the Bā Wazīr townsmen; Qabdhein ar Rōdha with 30 armed men under the *Mansab* of Meshhed; Sadha belonging to the Rabbā (a section of the Nahd) with 50 armed men; Qarn Āl Sharāh belonging to the Āl Manif (a section of the Nahd) with 70 armed men; Badra, Al 'Ardh, Diār Āl Nāsir, and Siraj with 45, 50, 85, and 30 armed men respectively, belong also to the Rabbā; Bahrān belonging to the Nahd Āl Thābit with 60 armed men; Haura, with a population of 1,500, all subjects of the Qu'aiti

635 Government; 'Arūdh al Makhāshin belonging to the Makhāshin
162 section of the Nahd, with a population of 300, all subjects of the
631 Qu'aiti Government; An Naq'a belonging to the Bā Wazīr townsmen
with a population of 500; Al 'Ajlānia, belonging to the Āl
619 Kathīr with 17 armed men; Al Man'at, belonging to the Nahd
with 35 armed men; and Al Marāti', a village between Al Man'at and Henin, with 200 armed tribesmen of Kinda, and 50 of the Nahd.

At Al 'Ajlanīa between Henin and Al Qatn are the houses of the Bā 'Umar Sheikhs with 15 armed men; the town of Mad-har bin Nahīd in the Wadi Manūb with 500 armed men of the Nahd and Āl Shabīb (a section of the Nahd), and Dīār al Maqārim with 80 armed Nahd tribesmen.

Between Al Qatn and Shibam are: 'Ardh Masrūr belonging to the Āl ash Sheikh 'Ali Āl 'Ali bin Ahmed (Yafa'is) with 60 armed men; Huweila belonging to the Āl ash Sheikh 'Ali Āl Salim bin 'Ali (Yafa'is) with 40 armed men; Khashāmir belonging to the Bin 'Ali Jābir (of the Mausata clan of Hadhrami Yafa'is) with 80 armed men; Al 'Iqad, situated at the end of Al Qatn and the beginning of Wadi Beni Rashīd, belonging to the Āl Qu'ata (of the Mausata clan of Hadhrami Yafa'is) with 75 armed men; 'Ikāba and Al Husn belonging to the Hamdhān (of the Nahd) with 30 armed men; Husūn at Al Qatn belonging to the Āl az Zu' (of the Nahd) with 40 armed men; Husūn belonging to the Bal'alā (Hadhrami Yafa'is) with 30 armed men; and Husūn belonging to the Āl Jābri (Hadhrami Yafa'is) with 25 armed men.

438 Shibam is the most important advanced market of the Hadhramaut,
and has a large inward traffic from Mukalla. It is also a
361 buying market for the products of the country north and west, and the products of these parts are consumed in the town. Caravans come from San'ā in about 15 days. The tribesmen bringing these caravans are Āl 'Aqīl, Āl Rabi', Āl Khalifa, and 'Abīda. The principal inland traffic, however, is from Merkha, Hadhina, Joba, Beihan, and Harib. These caravans, mainly carrying maize, wheat, barley, ghee, oil, oilcakes, cotton, honey, blankets, and spinning cloth, are brought by 'Aulaqis, Hamām, Āl Ruba'ia, Āl 'Aqīl, Āl Maradi'a, Āl Khalifa, Dohum, Karab, Nahd and Āl Bureik tribesmen.

361 There is no regular communication with Nejd although occasional visitors come skirting the desert. Members of the Rashidi tribe also come to Shibam now and then. There is a landing ground at Shibam, and apart from its being a large caravan station it is in touch with towns between Hajarein and Qasm by car. It has no great industries, but makes mats and dyes cloths and skins.

635 The Governor of the Shibam province is Ferai Sa'id, a slave
who has held high positions and who has previously served at
567 Shibam. He has also been Governor of 'Einat. He was appointed in October 1934, in succession to Sultan 'Ali bin Salah al Qu'aiti.

Sultan 'Ali has great influence in the province and particularly 635
among the Sej'ar, as his mother belonged to the Āl Sab'ān clan of 567
that tribe.

The following tribes depend on Shibam: Sei'ar, Nahd Rōdhān, 631
Al Makhāshin, Hadhrami Yafa'is, the tribesmen of Āl Kathīr ash
Shenafir including their Beduins, Āl Mahfudh, Bin Musa'īd, Bā 619
Wazir, 'Awaliq, Harizi, Āl 'Amr, Āl Bin Balleith and Āl Heidera. 101
Of these the Makhāshin, sometimes considered a separate tribe, are included with the Nahd, and the Bin Musa'īd are included with the Sei'ar. A description of the Shenafir Confederation will be found in Chapter XXII.

The following is a description of the tribes living in, or close to, the province :—

SEI'AR.

Clan.	*Section.*	*Places.*	*Nos.*	*'Aqil.*
Āl Hātim	Hasr al Malāqit	Hasr in Wadi Mahdhara.	—	Yeslem bin Muhammad bin Jerbū'a.
	Āl Huweilān	Merikh in Wadi Mahdhara.	100	
	Āl Jerbū'a	Al Ārūh in Wadi Mahdhara.	70	—
	Ad Dalkh	Bādī in Wadi Mahdhara.	30	—
	Āl Dahlān	Az Zamra in Wadi Mahdhara.	30	—
	Āl Mulhī	Husn Āl Mulhī	140	'Abdulla bin 'Aun bin Mulhī.
	Āl 'Abdulla 'Aun	Hadhī	150	Salim bin Muhammad al Jerbū'a.
	Āl Mesādisa	Jōl Āl Bajnab	70	do. do.
	Āl 'Ubeidun	Al Gheidha	20	do. do.
	Āl 'Asākira	Husn Āl 'Asākira.	30	do. do.
	Āl Ma'ruf	—	—	—
	Āl Sa'dun	—	—	—
	Āl Yahajīn	—	—	—
	Āl Bā Khushm	—	—	—
Āl 'Alī	Āl 'Alī	Husn Āl ar Ris, Husn Tālib, Husn Meshāmid Husn al Ā'war, Husn al Mūshabi.	40	Tanāf bin Seheil bin Rumeidān.
Dūmān	Dūmān	Husn Lakdān, Husn Bil'ādh, Husein al Qana, Husn Seir, Husn Waqīah.	100	—
Āl Bā Rāh	—	Qariat as Sumah.	80	'Alī bin 'Afīfe bin Tarim.
Āl Bāqi Mesllem	—	—	100	do. do.
Āl Sab'ān	—	Qaria Jidfein	25–40	—
Āl Bā Wasife	—	Husn ash Sha'ba.	15	—

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Clan.	*Section.*	*Places.*	*Nos.*	*'Aqil.*
Āl Moshāikh Āl Is-haq.	—	Qariat al Hajr, Qaria Sarin al Moshāikh.		—
Āl 'Ayāf	—	Qariat al Hajr Āl 'Ayāf.	—	—
Ba'zān (Āl Leith bin 'Umar).	—	Qariat as Sabr	—	
Āl Āshāmis al Ākasāiin.	—	Ar Ramla	30	—
Āl Makram al Ākasāiin.	—	Husn Āl Makram	20	—
Āl al Fanakh al Ākasāiin.	—	Husn Āl al Fanakh.	40	—
Āl Mazāri'a ...	—	Qariat adh Dhame al Kasāiin.	100	—
Āl Jūbala ...	—	Husn as Samādi'a Āl Jūbala.	—	
Āl Hibrān ...	—	Husn ar Reiha Āl Hibrān, Husn Āl Bakhīt Āl Hibrān.	—	—
Āl Hudeib ...	—	Husn bin Meifar Āl Hudeib, Husn Halpalla, Āl Hudeib, Husn 'Awadh bin Rabi'a Āl Hudeib, Husn Maqlaid.	100	Tanāf bin Seheil bin Rumeidān.
Āl Qarwān	—	Husn Qā' al Fadhōl Āl Qarwān.	—	do. do.
Āl Fadhōl ...	—	Husn Qā' al Fadhōl Āl Fadhōl.	40	—
Āl Khamis ...	—	Husn Sāh Āl Khamis.	40	—
Āl ad Dābbali ...	—	Husn al Munāf ad Dābbali.	80	—
As Sāda Āl 'Alawi bin Ahmed.	—	Husn as Seiyid	—	—
Al Fazir ...	—	Husn Saligh	—	
Āl Haddad ...	—	Husn al Haddad	20	—
Āl 'Ajāj ...	—	Husn Āl 'Ajāj	30	—
Āl Yaah bin 'Umar	—	Qazl	70	—
Āl Mohammed bin 'Ali	—	—	10	—
Āl Awadh bin Kasāiin.	—	—	30	—
Āl Qartān ...	—	—	100	—
Āl Kharkān ...	—	—	20	—
Bin Mash'ad	—	Al Jabi	35	
			1,715-1,730	

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1: Ingrams G-5 (1934-35)1936 MM2 Hadhramaut MM2

The following is the order of importance of the four paramount 619
Chiefs of the Sei'ar tribe : Yeslam bin Muhammad bin Jerbū'a of the 622
Āl Hātim, Tanāf bin Seheil bin Rumeidān of the Āl Hudeib, the Āl Qarwān, and the Āl 'Ali, 'Abdulla bin 'Aun bin Mulhī of the Āl Mulhī, and 'Ali bin 'Aita bin Tarim of the Āl Bā Rūh and the Āl Bāqi Msellem. Yeslam bin Muhammad is said to be far and away the most powerful of the Sei'ar chiefs.

The Sei'ar are descended from the tribe of Kinda and they claim 619
Aswad al Kindi as their ancestor. On account of this descent the Āl Mahfudh are sometimes included with them. Their country, an inhospitable waste of barren plateaux scored with unfertile wadis, lies north of the main wadi and stretches west to Wadi 'Abr. It is called simply [illegible]idat as Sei'ar.

They told me their neighbours are, on the east, 'Awāmir and 617
Kathīr, Manāhil and Mahra, Zabeini, on the north, Kathīri as 721
Suflan, Harawiz, Mahra, Zabeini, Rawashid, Murra, Yām, and on
the west, Daham, 'Abīda, Marādā, Hammām, Bal 'Ubeid, Kurab. 578
The very names tell how far afield they roam and raid. They are
the wolves of the desert and steppe, and pariahs to the wadi folk 418
living south of them, for they raid into the Minhali country on the east and the Hamumi and 'Awābitha on the south. Philby mentions them raiding far into the sands to Bir Fadhil, to Sharma, and possibly going to Hadbat abu Khasba. Bertram Thomas speaks of them raiding the Qutun, a section of the Qara tribe, and raiding a Mahra encampment at the waterhole of Andhaur. He also says they raided as far north as the region of Umm Malissa and that Sei'ar is a word of terror to the Rashid and the southern Murra. The Nahd let them visit their markets through fear only, and they are an ever present danger to small unguarded parties of travellers, whom they have interrupted up to Ghadīr al Mihb in the Wadi Du'an. Having no settled habitat they are hard to punish and have always proved elusive and wary. When travelling in small numbers outside their own country they choose the byways and travel by night, for owing to their habits every man's hand is against them. The only places at which they appear openly are Shibam where they behave themselves, and Meshhed during the time of the annual *ziyara* in the month of Rabi'l Awal when they sell their camels. But their hardier neighbours do not let them have it all their own way and the Manāhil, for instance, give them as good as they get. If they raid far they are also raided from afar, as witness the case of a young warrior of the Southern Ajman from the neighbourhood of Kuweit, who, proceeding to Nejran in the winter of 1934-5 to espouse a Yām damsel, raided the Sei'ar on the Hadhramaut borders on his way home and took five of their camels to Kuweit.

They have monthly truces among themselves, never longer; sometimes they will make new ones, sometimes they fight. I was

619 921 678 given three different accounts of their truces with other tribes. My first informant told me that those in force were with the 'Awāmir for two years, of which three months had passed (this was on 3rd November 1934), with the Murra for six years, five months passed; the Rawashid four years, one year passed; Manāhil two years, five months passed; and Hamumi two years, seven months passed. The Mahra had declined to make a truce with them.

My second informant told me on 15th November 1934, that between the Hamumi and the Sei'ar six months' truce remained, between the Manāhil and the Sei'ar one year, and between the Mahra and the Sei'ar six months. The 'Awābitha living in Wadi 'Adam and Wadi al 'Ain were not on terms with the Sei'ar.

The third and probably better account is that given me by Tanaf bin Sebeil bin Rumeidan's son and son-in-law on 1st December 1934. With the 'Awāmir, they said, there was a year's truce of which four months were left, with the Kathīri a year, and one month left, with the Hamumi a year, and two months left, with the Murra, Rawashid, Manāhil, and Yām there were truces for a year of which eleven months were left.

It is stated that the Sei'ars would join the Kathīri if there was trouble with the Qu'aiti, though the latter has a " B * agreement with them.

231 The wealth of the tribe consists of camels and sheep. Their camels are said to be superior in quality to those of the tribes in the south but inferior to those of the Mahras, and their number is estimated to be be about 7,000 or 8,000. Bertram Thomas says: " The tribes strongest in camels are the Murra, Manasir and Manahil, also to some extent, the Se'ar. The Rashid have, 438 of late years, decayed from the depredations of the Se'ar." They have little cultivation though they grow jowari after rain. They go to Shibam to sell *saf* leaves for making mats, *'elb* trunks, and charcoal.

609 771 Bertram Thomas records the following description of them: " The Se'ar, according to the Rashidis—perhaps a tainted source in view of their relationship—neither pray nor fast. And they mock a Rashidi visitor (in times of peace) who does so, though they swear by Allah and claim to believe in Him. ' They say, God is the Knower! that their ancestors saved the Prophet from the hands of the infidels who were intent on slaying him, and the Prophet granted to him and his heirs exemption from prayer observances. They say so! May God forgive them! ' " We learned from the 582 Sei'ars that they will give their girls to prospective husbands on approval. If, after about two months' trial, a bridegroom is satisfied, he will marry the girl; otherwise she is returned to her parents.

622 619 The Seiyids 'Ali bin Zein, Hasan bin Salim al 'Attas, and Ahmed bin Hussein Hadun al 'Attas have influence over the Sei'ars.

[*See p. 92, category 116 -- Analyst]

NAHD.

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Clan.	*Section.*	*Places.*	*Nos.*
Nahd Rōdhān ...	Āl Fāris	As Subeiha	80
	Āl Boshr	Dār al Hijil	30
	do.	Ash Sharq	30
	do.	Fadhh east and north	40
	Āl Manīf	Lakhmās	30
	do.	Al Qofi and Shirākh	40
	do.	Qarn Āl Sharāh	70
	Āl 'Abdulla bin Muhammad.	Bahrān	20
	Āl Thābit	Al Baqri and Harat al Bīr.	20
	do.	Al Qāra	20
	do.	Ash Shartūf	15
	Bin Mudh'adh'a bin Thābit.	Āl 'Adān	10
	Āl 'Aqil	Ghanima	20
	Āl Muqeizah	Adh Dhāhira	20
	Āl 'Ajjāj	Qa'īdha	50
	Āl Hidlān	Al Badū'	80
	Āl Beheijān	Al Husn	30
	Āl Badr	Ash Shareij	150
	Āl al Qānis	Museilāb	10
Nahd Yesid ...	Āl Yamna	As Sufīl	20
	do.	As Sūr	100
	Āl Dhīāb	Duhr	40
	Āl Qamāsīn	Al Kharība	46
	Beni Shabīb	Manwab	30
	do.	Ghasein	30
	do.	Mad-har bin Nahid in Wadi Manūb.	—
	Āl az Zā'	Al Husn at Al Qatn	20-40
	Āl Hamdhān	Husn Handhān and 'Ikaba.	20-30
	Āl Hubū'	Al Furt	15
	Bil Hamaz	Al Qatn	—
	Āl Jebl	—	—
	Āl Baziab	—	—
Nahd Dhulfan	Beni Dhuleif	Between Fūha and Al Fūha, Wadi Henin.	100
	Bin at Teiyer	Salhab and Zugheifan	—
	Bin Maksūr and Bin Aqīl.	Sahlab	40
	Āl Sāfi	Juwat, Al Khannāq	20
	Āl 'Azān	Wadi Henin	40
	Āl Shirmān	Al Hidba	20
	Āl Hutāks	Khōnab, near tomb of Salih.	40
	Bin Tarbsn	—	—
	Bin 'Eifar	—	—
	Bil Wakhwakh	Wadi Ser, near tomb of Salih.	—
Nahd Āl Muhammad	Āl Jidnan	Ar Ramla	60
	Āl Hōsil	Al 'Ardh'	40-50
	do.	As Safīla	80
	Āl 'Abs	Ghanima	20
	do.	Al Mitna	10
	Āl Kāsir	Al Husn	30

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Clan.	Section.	Places.	Nos.
Nahd Āl Maqārim	—	Diyār al Maqārim	30
	Āl Tāhir	Bā Hasān	20
	Āl Muhenna	Al Juwa	20
	Āl Nubeid	Ash Shi'b	30
	do.	Maď-har	40
	Āl Muhammad bin 'Āmr.	'Uneibida and Zukeika	50
	Āl Kuleib	Manwab and Al Ghatāa	70
	Āl Bedr Muhammad	Manwab and Al Ghatāa	40
	Āl Rabbā'	Sadba	50–70
	do.	Badra, Al 'Ardh, Sirāj, Diyār Āl Nāsir.	160
	Āl Makhāshin	Al 'Ardh, 'Arūdh al Makhāshin.	70
	Āl 'Umar bin Ja'far (Sultans).	Al 'Ajlānia	17–30
	Āl Najjar	—	—
Bā Bekr Āl Hukman Āl Shabbal Āl Hatra	4 sections.		
			2,087–2,160

The Nahd live on the left bank of the Wadi Hadhramaut starting from a point opposite the confluence of the Wadis Du'an and 'Amd due north of Haura. They are Qahtanis and claim descent from Kinda. Ibn Khaldun states that the Beni Nahd are derived from Qudha'ā and that they settled in Yemen in the neighbourhood of the Beni Khath'am. He says they are like wild beasts and that the vulgar call them *As Sarwa*. Most of them are a mixed race, partly descended from the Beni Khath'am and Bajila. Hamdani, who calls the Nahd a sub-tribe of the Beni 'Ans, mentions the Beni Harām as being the principal sub-division of the Beni Nahd.

The Nahd generally are usually on bad terms with the Sei'ar, though the latter visit their markets in the main wadi. Some of the Nahd are allied to the Qu'aitis and some to the Kathiris. The Qu'aiti has an " A " agreement with the Āl Makhāshin and " B "* agreements with the Āl Bā Bakr and the Nahd Rōdhān, though the former are also claimed as allies and followers of the Kathiris.

619 631 [468] 241 000 The majority of the tribe are agriculturists and grow dates, jowari, and some wheat. The Nahd Dhulfan, whose country is mostly arid and cultivated only after rainfall, live principally by selling firewood and stones in Qu'aiti towns. About three-quarters of the Nahd al Maqārim are agriculturists and many of them grow wheat on well irrigation; the rest of the clan are Beduins who rear camels and sheep. The Āl Kuleib and Āl Nubeid, who are poor, possess little more than a few date trees; they sell firewood and other things in the Qu'aiti towns. The Āl Makhāshin are settled

*[See page 92, category 116--Analyst]

The Āl Mukhāshin are settled

and possess towns, villages, and trees near Shibam, and depend on the capital for their necessities. 619

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The Āl Hidlān, Āl Buheijān, Āl Badr, and Āl al Qānis are Beduins belonging to the Nahd Rōdhān clan, but they live at Fūha. Generally speaking, the rest of the Nahd Rōdhān clan possess towns, villages, and trees round Shibam and its dependencies. They have relied on Shibam for their necessities for a long time. The Āl Yamna, Beni Shablb, Āl az Zu', Bil Hamaz, and Āl Baziab sections of the Nahd Yezld are agriculturists and also rear camels. The Āl az Zu' and the Bil Hamaz are an exception to the rule that the tribe live on the left bank and reside near Al Qatn. The Āl Jebe and Āl Qamāzln are nomads; the latter have a reputation amongst the whole tribe for bad faith and robbery. 101

It is stated that there are 35 armed men of the Nahd in the village of Al Man'at, 50 in the village of Marāti between Al Man'at and Henin, and 500 armed men of the Nahd and Āl Shablb in the town of Mad-har in Wadi Manub, but it is not clear to what clans or sections this refers.

[622 The *Mansabs* of the Nahd tribe are Ahmed bin Hussein Āl 'Aidarus, Al Hazm Ahmed bin 'Aidarus, 'Ali bin Zein and Hasan bin Salim al 'Attas, Ahmed bin Hussein Hadun al 'Attas, and Zein bin Hasan Balfaqih.

Āl 'Amr.

An independent nomadic tribe living in the Wadis 'Irma and Duhr near Shabwa.

Āl Bin Balleith and Āl Heidera.

These two tribes together occupy the upper part of Wadi Rakhia near Wadis 'Irma and Duhr.

Āl Mahfudh.

This tribe, who are said to number 2,000, are descended from Kinda, and for this reason they are sometimes included with the Sei'ars. It is said that they used to occupy the town of Hajarein but they are now scattered in the neighbouring mountains. The Āl 'Umar Mahfudh live at Nahūla and have been estimated at 85 armed men. The Qu'aiti has an " A " agreement with the tribe.

Bā Muhammad.

A small independent tribe living at Haura and Hajarein.

Harizi.

A small tribe practically confined to the Wadi Qubhudh which has its source on the plateau to the north of the main Wadi Hadhramaut. Apart from the village of Qubhudh and a few neighbouring hamlets, they are troglodytes and live with their animals in caves in the walls of the wadi, wandering up and down it in a precarious search for water and pasture. Some of them do a carrying trade, and they are, as they have to be, friendly with their neighbours. Their chief is Salih bin 'Ali.

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TRIBES CONNECTED WITH THE 'AWALIQ.

Tribe.	*Clan.*	*Places.*
Āl Bureik	Āl Bin Bureik Āl Nabāhin	Shabwa.
Āl Karab	—	The neighbourhood of Rakban and further to the west.
Āl Hammām ...	—	The desert of Nisab.

These tribes, which are not really Hadhramaut tribes but are included on account of their dependence on Shibam for a market, are practically independent though very nominally the Āl Bureik and the Āl Karab are under the Upper 'Aulaqi Sheikh, and the Āl Hammām are more or less under the authority of the Upper 'Aulaqi Sultan.

The Āl Bureik are Sheikhs, and at one time the Āl Bin Bureik were masters of Shihr but now the whole of the small tribe are settled in Shabwa.

[631] The Qu'aiti has "B"[4] agreements with the 'Awaliq generally.

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101
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THE HADHRAMI YAFA'IS AND THEIR SECTIONS.

Clan.	*Section.*	*Places.*	*Nos.*
Āl Dhubi ...	Āl al Bakri	Zarqāna and Bā Bakr	25
	Bin Dāūd and Al 'Afīf	Husūn	25
	Āl al Hadhārim	As Sāha	20
Āl Mausata	Āl Qu'ais	Al 'Iqad	75
	Āl 'Alī al Hāj	As Sāha	50
	Āl al Hadādīn	Hadba and Al Ghaila	20
	Āl al Jahāwira	As Sāha	20
	Āl ash Sheikh 'Alī Āl 'Ab bin Ahmed.	'Ardh Masāfir	60
	Āl ash Sheikh 'Alī Āl Salim bin 'Alī.	Hawaila	40
	Bin 'Alī Jābir.	Khashāmir	80
Beni 'Ardh		Al Fardh	100
Āl Rashīd ...	—	Hautat Jābir	15
Āl an Nuqabā	—	Bakrīn	15
Āl al Madāshima ...	—	Āl 'Arfa	20
Āl Beni Naqīb ...	—	Al 'Uqda	20
Āl Ahmed ...	—	Daqiqa	85
Āl Asa'd ...	—	Al Khatfa	30
Āl Jabri ...	—	Hauma	25
Āl Bal'ala ...	—	Jidfara	50
			775

[712
701] Haura, Al Qatn and Shibam have garrisons of Yafa'is. At the first of these places I saw a small fort at the south of the town occupied by five Yafa'i soldiers, and there are probably more. Shibam has 40 Yafa'i soldiers, and the number round Qatn and Shibam is said to be all together about 500 armed men. Those actually employed in garrisons are paid, but the other irregulars only receive pay if called up for service. The Qu'aiti has an "A"[1] agreement with the Hadhrami Yafa'is and their sections. The Āl

[1] [See page 92, category 11b - - Analyst]

al Bakri, known as a section of the Āl Dhubi in the Hadhramaut, is 619
in Upper Yafa' a sub-section of the Hadhrami section of that tribe. 101

The *Mansabs* of the Āl Qu'ata are Muhsin bin Ahmed and Haddar 631
bin Ahmed al Haddar. [632]

CHAPTER XX.

OTHER DISTRICTS UNDER QU'AITI INFLUENCE.

In a written description of the provinces of the Qu'aiti state the 631 Qu'aiti authorities included the tribesmen and villages of Wadi 'Amd as depending on Mukalla. The Wadi 'Amd, however, is far away from Mukalla province, and I have thought it better to mention it separately. Although this territory may not be definitely part of the Qu'aiti domains, it is certainly more under Qu'aiti influence than that of any other Protectorate ruler. Hureidha, which is the headquarters of the Al 'Attas family, is the principal [162 town of the Wadi 'Amd. It is estimated to have about 2,000 167] inhabitants, and from 300 to 400 men are said to have left it in the last 20 years to seek wealth in Java. There are eight mosques in the town, and it is a place of religious teaching.

The following is a description of the Āl Ja'da, Āl Ma'di and 631
Ad Dohm tribes of Wadi 'Amd : 619

AL JA'DA. 101

Clan.	*Section.*	*Places.*	*Nos.*
Āl Salima ...		**Seila, Jidfera, Kora, and Raham in Wadi 'Amd are the important villages of this clan.**	**500**
	Āl Bin Murda		
	Āl Bin Halābi		
	Āl Bin Homeid		
	Bin Mubarek		
	Bin Hubeish		
Āl Muhammad bin Ahmed.		**Habab, Al 'Ardh, Na'ir, and Rabb in Wadi 'Amd are their important villages.**	**400**
	Āl Bin Shemlan		
	Bin Namara		
	Bin Lizam		
	Bin ash Sheiba		
	Bin al Khashr		
Āl Bin Heilabi			
Āl Bin Suqeir			
Āl Tahir bin Rajih			
			900

The Ja'da tribe, who claim descent from the Beni Hilāl, are nearly all Beduins occupying the central and lower sections of the Wadi 'Amd. They are under the influence of the Qu'aiti who has a "B" agreement with them. The foremost section is the Āl Bin Shemlan whose leader is recognised as the head of the whole tribe. The Āl Tahir bin Rajih are a small clan of the Yafa'is sometimes known as Kharba, but they are settled in Wadi 'Amd

619 and have allied themselves to the Ja'da. The Āl Salima have an 'Attas Seiyid as their *Mansab*; the 'Amūdi Sheikhs also have great
631 influence in the Wadi 'Amd.

101

Āl Ma'di.

The clans of the tribe are Āl Sūeidan, Āl Sa'id, Āl 'Umar and Diba. The Āl Ma'di, said to be originally of the Beni Hilāl, live at Tamham, Hibra, Wajr and Diba in the upper part of the Wadi 'Amd. They are at feud with the Āl Muhammad bin Ahmed and Āl Salima clans of the Ja'da tribe who occupy the central and lower sections of the wadi.

Ad Dohm.

An independent tribe living in Wadi 'Amd. Attached to them is the Shof, a small tribe with whom the Qu'aiti has a "B"* agreement.

Details of the tribesmen of Reidat ad Deiyin, on the tableland between Wadis Du'an and 'Amd, were given me in Du'an, and as they are said to depend on that province, and as they are near to it, I have included them in Chapter XVII.

The Qu'aiti himself refers to certain districts as not belonging to any province but as being under his control. These are: (1) the tribesmen of Hajr close to the borders of Bir 'Ali "from the south side"; (2) the country of Sāh; (3) Gheil 'Umar; and (4) 'Einat to Qabr Hud including the Tamimi and Manahil tribes.

Of the first and third territories mentioned in this list, I have been unable to find anything, though outlying tribes connected with the Hajr province are described under that heading. The country of the Āl Sāh clan of the Āl Jābir tribe is due south of Seiyun on the tableland between the Wadis Bin 'Ali and 'Adim. The Āl Jābir are one of the principal tribes of the Shenafir Confederation which is led by the Kathīri Sultan, and it is admitted in the Qu'aiti-Kathīri agreement that the Āl Jābir are his followers. On these grounds the Kathīris claimed Sāh and the Qu'aiti Regent informed me that Sultan 'Umar agreed to let them have half. The inhabitants themselves, however, are said to have protested against this arrangement and stated that they preferred to be under the Qu'aitis. So presumably the matter stands. But it certainly seems that in law at any rate they should be considered as Kathīris. In this connection it has to be remembered that the Qu'aiti-Kathīri agreement apparently includes a recognition of Qu'aiti suzerainty over many tribes which are old Kathīri allies. Two tribes of the Wadi Bin 'Ali, the Beni Sa'd and Āl Seif, are said to decline Kathīri allegiance.

631 As regards the district 'Einat to Qabr Hud, Kathīri dominion ends outside the eastern walls of Tarim. The country beyond is Tamimi and beyond the Tamimi come the Manāhil, both of whom
[633] are Qu'aiti allies. 'Einat, a city of Seiyids, is definitely Qu'aiti
361 and has a Qu'aiti Governor as well as a *Mansab* of the Seiyids. The

*[See page 92, category 116 -- Analyst]

town, which is said to have 13 mosques and about 5,000 inhabitants, 361 is a place of sanctuary. It shows signs of modern influences, and amongst other things which surprised me was a fairly well constructed incinerator at work.

The principal Tamimi towns are Dammūn, Qōz, Qāhir, Qasm, 631 As Sōm, 'Asum, and Fughma. The Manāhil have no towns worth the name, though they have sections living in As Sōm and Fughma. The villages of Sena, An Neid, and Tabūrkum are their principal headquarters, and Qabr Hud is in their territory, but the little village is unoccupied except at the time of the pilgrimage on the 15th Sha'ban. Rich families from all over the Hadhramaut have houses there which are locked up for the greater part of the year.

The Tamimi and the Manāhil, together with a small tribe called 619 the Āl as Sumāh, form the Beni Dhanna Confederation. Hamdani 631 mentions the Beni Dhanna as a sub-tribe of the Beni 'Udhra, derived from Qudha'a, and elsewhere as descendents of the Beni 101 Numeir, an Ishmaelite tribe. The following is a description of the Beni Dhanna Confederation :

ĀL AS SUMĀH.

A nomadic tribe in the mountains to the north of the valley of 'Einat.

TAMIMI.

Clan.	*Section.*	*Places.*	*Nos.*	*'Aqil.*
Āl Muhammad Yamāni bin 'Āli and bin Suleiman.	—	Bā 'Alāl	35	Suleiman
Balheij, Balhindi, and Bin Zeidān.	—	Below al Ghurfa.	12	Balheij
Al Qaramis and their slaves ...	—	do.	20	Mubarek bin 'Umar
Āl Shamlān and their slaves ...	—	As Sūeiri	45	Ahmed bin Karama.
Bin Qasir	Āl Kibl Āl 'Awadh bin 'Umar.	Beit Jubeir	25	Salih 'Ali
Bin Fallūqa and Bin Sa'id bin Ahmed.	—	Husn Fallūqa	45	Sa'id bin Salih.
Al 'Urān and Al Habārisa ...	—	Mustakhirat	25	Salim bin Faraj.
Bin 'Amhar and Bin Sa'id bin 'Umar.	—	Jarra	15	Sa'id bin 'Umar.
Bin Āl Mubarek bin 'Umar...	—	Al Husn	20	'Aidha
Bin 'Ali bin Ahmed	—	Al Bada'	10	Ahmed bin 'Awadh.
Bin Silma	—	Dammūn	100	Salim bin 'Awadh.
Bin Dahdūh and their slaves...	—	Khabāya	10	Sa'id bin 'Abdulla.
Āl 'Isa and Āl Marsān ...	—	Al Qōz	70	Sālmin
Āl 'Abd ash Sheikh	—	Bā 'Uteir	35	'Umar bin Al 'Abd.

Clan.	*Section.*	*Places.*	*Nos.*	*'Aqil.*
619 Bin Yamāni and their slaves ...	—	Qasm	80	'Ali bin Ahmed bin Imani.
631 101 Āl Sa'id, Bin 'Uthmān, and Āl Dahnān.	—	Al Khōn	80	'Umar bin 'Awadh bin Sa'id.
Āl Qafla, Āl Barakein, Āl Heithwa, and Āl Nuheid.	—	As Sōm	50	Kharif
Āl as Sa'd	—	'Asum	45	'Isa
Samāh al 'Uba	—	Al 'Uba	15	'Aidha bin 'Atāfa.
Beit Bal Hateish	—	Fughma	35	—
Āl Bin Kōb	—	Sha'b Hud	15	'Awadh bin al 'Abidi.'
Bin Marsaf	Āl Fahd	—	120	—
Ash Sheiban	5 sections	—	—	—
			847	

The Tamimi are a part nomad, part settled tribe, living in the main wadi from the neighbourhood of Tarim to beyond Qasm. They have been allied to the Qu'aiti, with whom they have an " A 7 agreement, for a long time, and have had a long-standing feud with the 'Awāmir and Kathiris which was terminated by the Qu'aiti-Kathiri agreement. The Kathiri Sultans have no jurisdiction over them but it is said that the Tamimis are allied to them for purposes [628] of defence. Disputes between the Tarim Government and the Tamimis are settled by negotiation or Qu'aiti interference.

167 311 369 438 The Tamimis emigrate to Java and the East African Coast, but they are a poor tribe. They grow wheat, lucern, vegetables, jowari, and other crops, on well irrigation. A large amount of land in the Tamimi territory is the property of the rich townsmen of Tarim and Dammūn which the Bin Silma cultivate, and they are generally safe and honest. At harvest time, however, Beduins come from across the northern hills, which are quite close to the cultivation here, settle in the groves, and do a certain amount of damage. Like most wadi dwellers from Tarim eastwards the Tamimis obtain their supplies from Shihr rather than Seihut, though Seihut sends regular caravans as far as 'Einat.

619 631 101 The Bin Qasir clan is sometimes considered as divided into four sections, the Āl Kibl, Āl 'Awadh bin 'Umar, Bin Dahdūh, and Beit Bal Hateish. The Bin Fallūqa and Bin Sa'id bin Ahmed clan is sometimes called a section of the Ash Sheiban clan; the latter is said to be divided into five sections. The Bin Silma is said to be the strongest clan and is stated to have four sections.

619 632 The *mansabs* of the Tamimi are 'Umar bin Zein Āl 'Abdulla bin ash Sheikh for the Āl Yamāni, Hasan bin 'Alawi al 'Aqīl, Ahmed bin 'Aqīl, Āl Matahar, Tahir bin Bubekr Āl Tahir for the Balheij, and 'Alawi bin 'Abdulla Āl Shibab for the Bin Silma.

7[See page 92, category 116 -- Analyst]

Al 'Imran.

A tribe allied to the Tamimi. The *mansab* is Zein bin Hasan 619
Balfaqih. 631
101

Manahil.

Clan.	*Section.*	*Places.*	*Nos.*	*'Aqil.*
Beit Kasim ...	Beit Ghânim	An Neid	40	'Aidha bin Tanâf.
	Beit al Batin	do.	60	do.
	Beit Raaf'a	do.	150	do.
	Beit al Hamâdi	do.	28	do.
	Beit Nahi	An Neid and As Sôm	80	do.
	Beit Barakât	As Sôm and Fughma	30	do.
	Beit Nas'id	do.	15	do.
	Beit Nôkhat	—	50	do.
Beit Mu'ashini	Beit al Bâqiya	Sena and An Neid	100	Yeslam bin Salim.
	Beit Sâlmin	do. do.	50	do.
	Beit al Qôsinias	do. do.	60	do.
	Tammân	do. do.	100	do.
	Hushbûsh	do. do.	300	do.
	Muzâbbar	do. do.	100	do.
	'Atîrd	An Neid	100	do.
Al Bawâqi ...	—	do.	100	—
As Samâh ...	Samâh ar Raqâa	Near the coast	100	—
	Samâh al Ghuthma	—	50	—
	Samâh Beit Khafr	At Al Masl'a	180	—
	'Adâl	—	100	—
Tha'in and Beit Farâd.	—	—	250	—
Beit Dahein ...	—	—	50	—
Beit Qumaît ...	—	—	500	—
Beni Sa'id ...	—	—	—	—
Beni Ujeil ...	—	Near Qabr Hud	—	—
			2,593	

The Manahil are a strong nomad tribe occupying the country east and north of the Hamumi and up into the Rub'al Khali. The southern part of Reida and the country from Damakh to upper Hadhramaut belong to them, and they have a few small settlements east of Qasm. They have an " A '‡agreement with the Qu'aiti.

They breed camels extensively like their neighbours in the south- 231
east, the Mahras, both for sale and for hire. Their camels are 435
said to be finer and stronger than those of the Sei'ar, and the
average price is estimated at about 200 rupees a camel. Female
camels are seldom sold and are used both for breeding and riding. [562]
Women do not milk camels among the Manahil.

The tribe are said to raid as far as the Central Nejd and some- 619
times to the outskirts of Kuweit, passing the sandy stretch by routes 721
known only to themselves. Bertram Thomas speaks of them raiding 622
the Mahras in the steppe. We found that when passing through
Mahra territory they declare themselves Tamimis. Bertram
Thomas also says that " Bin Tannaf is the hereditary title of the

‡[See page 92, Category 116 - - Analyst]

619 Sheikh of the Manahil tribe. The present (1930) holder is one
721 of the most famous leaders of the raid. The leader has always the
622 perquisite of two or three of the best camels taken, otherwise
there is equal division of the spoil ". Philby mentions their chief, Saif bin Tannaf, as going to the Governor of Hasa to plead his excuses for not paying his taxes, and of the wilder spirits of the Manahil and other tribes joining a band of raiders called *Al Ziqirt*. In May 1935, the Manahil concluded a two years' truce with the Tamimi.

622 Their *mansabs* are Seiyid Hādi bin Ahmed ad Dawīla, whom I met collecting his tithes, which he does from Husn al 'Ur to Wad'a during the crop season, 'Ali bin Ahmed al Hussein who has influence over the Beni 'Ujeil, and Muhammad bin 'Ali Mola Dawīla who has influence over the Beni Sa'id, a small nomad clan.

BA 'ATWA.

619 This small tribe, now scattered between Qu'aiti and Kathīri
631 domains, deserves mention for its historic interest. Members of
the tribe live in Mukalla, Shihr, Al Qatn, Seiyun, and Taris; they
101 have no fixed country of their own. Like the Ja'da and the Ma'di, they claim descent from the Beni Hilāl and are therefore Ma'adic, sons of Ishmael, and not of Joktan. Legend tells that the Beni Hilāl, who are sometimes rumoured giants, once lived in the Wadis 'Amd and Henin, but that drought drove them forth to northern pastures.

CHAPTER XXI.

THE RULE OF THE KATHĪRI SULTANS OF THE ĀL 'ABDULLA.

643 Authorities appear to be divided as to whether the Kathīri tribe are of Dhufar, Hadhramaut, or Yemen origin. They originally rose to prominence towards the end of the fourteenth century under Bedr bin al Habrali, commonly known as Bedr Bu Tuweirak. The genealogy of the Āl 'Abdulla, the ruling family of the Kathīris, as far as I have been able to ascertain it, is given in an appendix. The Āl 'Abdulla number some 700 souls and live in Tarim, Seiyun, Wadi Tarba and Al Bada'; their *mansab* is Ahmed bin 'Abdur Rahman as Saqqaf.

By the Qu'aiti-Kathīri agreement the Sultans of the Āl 'Abdulla are recognised as Sultans of the Shenafir Confederation, and their dominion is defined as including the towns and villages of Seiyun, Tarim, Taris, Al Ghurf, Mariama and Al Gheil, and the Shenafir tribes of 'Umar, 'Amr, Al Kathīr, Bajri and Jabir and " all that is within their boundaries ". Practically speaking the Sultan's rule is only absolute in the towns mentioned, and in Tarim he is represented by the sons of his uncle, 'Abdulla and Muhammad, sons of Ghalib bin Muhsin bin Ghalib, who are semi-independent. The present Sultan is 'Ali bin Mansur who succeeded his father (who died at Mecca on the day of the Standing on Arafat) in 1929.

The Kathiris have no organised Governmental institutions in the 643
accepted sense of the word, though the Sultan and his supporters, 642
including the wealthy Seiyids of Tarim and Seiyun, are very 651
anxious for progress. Sultan 'Ali's state income is estimated at 651
$20,000 a year in respect of Seiyun, Taris and Mariama; $6,000 of 565
this is a direct contribution from the Al Kaf Seiyids, and the
remainder consists of taxes on dates and on goods entering Seiyun.
The whole sum is expended on state services, for Sultan 'Ali has
a private income derived from Singapore. He maintains a force consisting of 200 indifferently armed slave soldiers in Seiyun, and 200
in Tarim.

In Tarim the Al Kaf contribute $12,000 a year to the city 651
Treasury. There is a Town Council which organises the local 632
taxation, and thanks to the Al Kaf Seiyids its affairs are said to be 565
run in a very business-like way, for its budget balances. In normal
times the political expenditure on maintaining peace between Tarim
and the neighbouring tribes is perhaps $4,000 a year, and this is
all borne by the Al Kafs. But to this normal expenditure is often
added extraordinary expenditure as, for instance, in a case which
occurred about May 1934, when Seiyid Bubekr, the second brother
of the family, spent $12,000 in settling a dispute between Tarim
and the Tamimis.

In Tarim and Seiyun there is a doctor and dispensary, but they 743
are supported by the Seiyids. At the time of my visit, the doctor, 565
a Punjabi, was on leave and such work as was being carried on was 735
being done by a dispenser. No great public use was made of his
services. The dispensary costs the Al Kafs about $1,000 a month, 653
and they spend $2,000 a month on charities and roads. As regards
their expenditure on communications it should be recorded that
they built all the water pools on the caravan route from Tarim to
Shihr, that they spent $7,000 on building a pass at Al 'Arsha for
caravans, and that Seiyid Bubekr has spent over $180,000 on road
making between Tarim and Shihr.

The schools in Kathiri territory are almost entirely supported by 565
the wealthy Seiyids. There are two Ribâts, religious foundations, 871
principally supported by *Waqfs* (religious endowments) for the
teaching of religion and philosophy. Of these one is in Seiyun and
has an attendance of 40 students, and the other is in Tarim with an
attendance of 120. The Saqqaf family of Seiyids maintain two
schools in Seiyun, one containing 500 boys and seven teachers, the
other 100 boys and four teachers, and the Al Kafs, who also contribute to the Ribâts, run two schools in Tarim. One of these
formerly had an attendance of 400 boys but it is now only attended
by children of the family, numbering 54. The other, a public
school, accommodates between 300 and 400 boys. The Al Kafs also
run one if not two schools at Khoreiba in Wadi Du'an in Qu'aiti
territory. They are, in fact, the only people undertaking educational activities in a wider sense in that province. I believe, too,
that they support the private schools in Mukalla and Shihr.

631 The Kathiri claims the Hamumi, Nahd, 'Awābitha and Sei'ar tribes as his allies. The agreement with the Nahd, which is said to be similar to those with the Hamumi, 'Awābitha and Sei'ar, is included in an appendix. It is stated that these tribes would join the Kathiris if there was trouble with the Qu'aitis.

Kathiri Towns.

101 The country ruled by the Kathiris was formerly of vast extent and stretched from the 'Aulaqi country on the west to the Mahri on the east, including the country of Dhufar beyond. The history of the circumscription of the territory to its present limits appears sufficiently in an earlier chapter of this report.

631 Of the six towns or villages mentioned as being included in the
632 Kathiri dominions Seiyun and Tarim are the largest. Seiyun, the
361 capital of the Āl 'Abdulla Sultans, is a walled town of over 1,500
houses and about 50 mosques. The suburbs, which are all to the
east of the town, are extending fairly rapidly with the building of
pleasant looking residencies, most of them with their own gardens.
The population is said to be about 20,000. Tarim is also a growing
town with an estimated population of 15,000. Its walls,
which are over five miles in length and are furnished with five
gates and 25 forts, enclose a great deal of open space so that most
of the better class houses have their own gardens. There are over
2,000 houses, and there are said to be 300 mosques, one of which,
built by the Al Kafs, has the highest minaret in the Hadhramaut
and is of an unusual pattern. The principal shrine in Tarim is
that of Maqaddam Faqih. There are growing suburbs outside the
walls such as 'Aidid, but some of the suburbs such as Thibi,
Dammūn, and Beit Jabir, belong to the Tamimis and are under
342 Qu'aiti influence. Tarim and Seiyun are striking for their many
365 palaces, equipped in modern style, to which reference has already
312 been made. These houses have a water supply laid on and pumped
up by small petrol engines. The towns are well supplied with
wells, and Tarim is remarkable for being the only town in the
Hadhramaut with public conveniences, which, however, are rough
mud erections and very insanitary.

361 Taris is a village lying to the west of Seiyun, and its inhabitants
529 do not exceed 700. Mariama is a small village to the east of Seiyun
with a population of about 300. Al Ghurf, also a small village,
lies to the north of Tarim and has a population not exceeding 250.
Gheil bin Yomein is said to be a popular place of resort during the
autumn. It is a small village of which the majority of the
inhabitants are Beduins.

565 A great deal of wealth comes into the Kathiri towns from the
East Indies, and the towns of Tarim and Seiyun, which are considered
centres of culture and learning, include many wealthy
inhabitants whose fortunes have been made in the East Indies.
000 The whole of the Kathiri part of the wadi is accessible by motor

The whole of the Kathiri part of the wadi is accessible by motor cars and actually there are more cars in Kathiri territory than the rest of the Hadhramaut put together. 494 504

Shihr is the principal port for the Kathiri country and Tarim is almost exclusively supplied from it. Seiyun is reached indifferently from Shihr-Tarim or Mukalla-Shibam. Shibam is an important market for the Kathiris who depend on it for their daily requirements of grain, coffee, timber, salt, cotton, almonds, raisins, and ghee. 438 508

There is no landing ground in Kathiri territory.

CHAPTER XXII.

THE SHENAFIR CONFEDERATION.

The strength of the Shenafir Confederation has been variously estimated at 4,470 armed men, at 7,650 armed men and at 20,600 souls. The total number of the Shenafir and their followers, excluding Nahd and Sel'ar, is said to be 8,720 armed men. The following is a description of the tribes of the Confederation. 631 619 101

Āl Kathir.

Clan.	*Section.*	*Sub-Section.*	*Places.*	*Nos.*	*'Aqil.*
Al 'Umar	—	—	As Salil Haja, Wadi Bin 'Ali, Wadi Ghanima, Wadi Ser, Wadi Fara and Dhoilar	—	—
	Āl Tālib				Sālim bin Ja'fer and Bedr bin 'Āidha.
		Āl Mar'i bin Tālib.	Jifil	220	
		Āl Ja'fer bin Tālib.	Ash Sh'ib, (Qarfū).	120	
		Āl 'Umar bin Tālib.	Bā Raf'a	35	
		Āl 'Umar bin Sa'id.	Al Wajir	40	
		Āl Bin 'Aun	Near Al Ghurfa	20	
		Āl Bin Mahraq	Near Al Hauta	10	
	Āl Falhōm				'Āmr bin Ja'fer Balfas.
		Āl al Fās	Yarqaq near Al Ghurfa.	80	
		Āl al 'Ās	Yarqaq	15	
		Āl Faheitha	Al Hāwi	25	
		Āl Barqi	Al Hōl	20	
		Bin Kahil	do.	10	
		Bin Tanfira	Near Al Hauta	6	
		Bin as Samil	An Neid	15	
		Āl Wi'l	Al Hauta	17	
	Āl 'Umar bin Bedr.	Bin 'Umar bin Bedr.	Al Ghiyel	25	
		Bin Mahri	Yarqaq	40	
		Bin Bedr bin 'Abdulla	An Neid	15	
		Bin ash Shein	do.	50	

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Clan.	Section.	Sub-Section.	Places.	Nos.	'Aqil.
Āl 'Āmr	Bin 'Abdāt	—	—	—	'Umar 'Ubeid bin 'Abdāt and 'Awadh bin Gharina.
		Bin Khalid bin 'Umar.	Al Ghurfa and Al Hōl.	150	
		Bin 'Ali Bin 'Umar.	Bā Bakr	70	
		Bin at Tamil	do.	40	
		Al Ma'ātif	An Neid	60	
		Bin 'Abūd bin 'Umar	Al Ghurfa	40	
	Āl 'Abdul 'Aziz				'Ali bin Lahmān.
		Balasq's	Al Qāra	50	
		Bin 'Umar bin 'Ali.	do.	30	
		Bin Sueid	do.	60	
		Āl Mubarek	Near Qeaba		
		Bin Hōeil	Al Qāra	20	
		Bin 'Abdulla bin Bedr.	Wadi Sar	20	
		Āl Hamud bin 'Awadh.			
	Āl Kada	Āl 'Abūd bin 'Āmr.	An Neid	50	
		Āl Kada (Āl Sa'id bin Ja'far)	Al 'Ādiya and Al Maseila.	50	
	Āl Muhammad bin 'Umar.				'Ali bin Mubarek.
		Bin Muhammad bin 'Umar.	Baheira	60	
	Āl 'Ali bin Sa'id.	Bin 'Ali bin Sa'id.	Al 'Ardh	30	
	Āl Dūeis		An Neid	50	
Al Fakhāis	Āl 'Aun				Muhammad bin 'Āmr bin Muneibārī and 'Āmr bin Sa'id bin Saqir.
		Bin Muneibārī	Al 'Ardh near Madūda.	70	
		Bin Ja'fer bin Bedr.	do.	70	
		Bin as Saqir	do.	80	
		Bin Zeima	do.	60	
		Bin Shemlan	do.	15	
		Bin 'Ali bin Sa'id.	do.	15	
	Āl Sa'id				Hueidi bin Mara'ī.
		Bin Mara'ī	Balleil	60	
		Bin 'Ali bin Muhammad.	Ja'eima	25	
		Bin Ja'fer bin Muhammad.	do.	25	

Clan.	*Section.*	*Sub-section.*	*Places.*	*Nos.*	*'Aqil.*	631
		Balquhum	do.	15		619
		Bin Dahdūh	do.	10		101
		Bin 'Āmr Muhammad.	—	—		
	Āl Rawis				Muhammad 'Āmr bin Sanad	
		Bin Sanad	Ad Dahqa, east of Shibam.	40		
		Bin Hadhīl	Al Huzma, east of Shibam.	20		
		Balla'jam	do.	30		
		Āl Ladhrāf	do.	15		
		Bin Husn	Al Heimarāt, west of Seiyun.	20		
		Al Hājiri		10		
		Al Birām	Qasbal, east of Shibam.	10		
		Āl 'Abdulla bin Salih.	Al Bodu' near Hureidha.	17		
		Āl 'Ali bin Ja'fer.	Al 'Ajlānia	24		
		Āl 'Umar bin Ja'fer.	Al Jāhis near 'Amd.	50		
	Āl Seif					
	Āl 'Abd al Wadud					
				2,224		

The tribes of the Shenafir Confederation claim descent from Hamdan. The territory of the Kathīri tribe (as opposed to the territory of the Kathīri Sultans) extends from about a mile east of Shibam to An Neisa, about one and a-half miles west of Wadi Tarba, whence the 'Awāmir territory begins. The last boundary east is Al Qōf which belongs to both the 'Awāmir and Kathīri. The Qu'aiti states that he has a " B 7*agreement with the Kathīri tribe. This presumably refers to the Qu'aiti-Kathīri agreement. The total population of the tribe is said to be 5,000 or 6,000 people, but of its total strength of about 2,000 armed men many are absent in Java or Singapore.

The Āl 'Umar have property on the right bank of the main wadi, where cultivation is always better, and in the Wadi Bin 'Ali. The clan is the richest of the tribe and its money is derived from Java. The richest section is the Āl Tālib, and the Āl Mar'i bin Tālib sub-section has the most wealth of the whole clan. Miles states that the Āl 'Umar Kathīris are represented in Dhufar where with the Āl 'Āmr clan they may number 2,500 and occupy seven villages. All the sub-sections of the Āl Falhūm section, with the exception of the Bin as Samil, are settled in the main wadi and grow dates, lucerne, and other vegetables.

The Āl 'Āmr are the strongest clan in point of numbers, and although many are absent in Java they are poorer as regards wealth

*[See page 92, category 116 -- Analyst]

63/ 6/9 10/ derived from that country. They are also poorer as regards property in the wadi for, with the exception of the Bin 'Abdāt who have property on the right bank, their territory lies on the left bank, where cultivation is very poor. The Āl 'Āmr are friendly to the Qu'aiti and friendly to the British, indeed it is said that they have expressed themselves anxious to become British subjects and to be ready to pay taxes.

The third "clan" is called Al Fakhāls meaning "sections", which is merely a collective term given to several independent sections. The Bin 'Āmr Muhammad and the Hājirī sub-sections are each composed of one *dar* or house. The latter are sometimes considered a sub-section of the Āl Sa'id.

[622] The following are *Mansabs* of the Kathiri: Ahmed bin Hussein al Aidarus, 'Umar bin 'Abdulla and Muhammad bin 'Ali al Habashi, and Hasan bin Salih al Bahr.

'AWĀMIR.

Clan.	*Section.*	*Places.*	*Nos.*	*'Aqil.*
Bin Hatāb		Tarba an Neid	150	Ahmed 'Abdul Qawi.
	Al Matrif			
	Al Hadhir			
	As Seif			
	Al Kowa'i			
Bin Salim		Tarba	40	
Bin 'Abdul Bāqī		Sahil Muhsin	150	Mansur bin Bukheit bin Kartam.
	'Areidi			
	Beni Kheir			
Bin Khamīs		Eastern Sahīl	60	Salih 'Abdulla bin Gharib.
	Bin Ghareiya Al 'Ulus.			
Bin Kasbūba		Sharma	70	Karama bin as Saqīr.
	Kasabib al Kahtan			
	Bin ad Dawal			
	Al Beihan			
Bin Ja'fer		Tarba an Neid	80	Sālim bin 'Ali bin Husn.
Bin Kalīla		do.	100	do.
	Al Muhammad			
	As Sūeid			
Bin Tabī'a		Mushta an Neid	40	
Bin Wu'eil			60	
Bin Hūeilī			20	Sa'id bin Muhammad.
Bin Baraham		Wadi adh Dhahab	50	
Awanza		Taris		
Al Qannas				
Al Yokhīyir				
			820	

The 'Awāmir are a part settled, part nomad, tribe living between 631
An Neiza and Ghurf in the main Wadi Hadhramaut due south 619
of Tarim and the northern mountains. Their territory includes 101
Tarba, Wadi, Thibi, An Neid, and Al Mishqās, and in the main valley their settlements are in Wadi Tarba on the right bank, the opposite bank being entirely devoid of vegetation. They obtain their imported supplies of food from Shihr. The Qu'aiti has a " B [7] agreement with the 'Awāmir, whose armed strength has been estimated at from 600 to 1,000.

Beduin sections of the tribe, said to number some thousands, live in the Oman Sultanate; they belong to the Bin Khamis, Bin Kalila, and Awanza clans. Miles refers to the 'Awāmir in Oman as follows: " The Awāmir are both Bedoo and Ibadhi, are of Maaddic stock, and claim descent from Amr bin Saasaa, but are now Hinawi.[1] The Bedouin and larger portion of this tribe roam the desert as far as Dhofar, but the settled portion of the tribe occupy a group of twelve villages near Nezwa in Orman Proper. They number about 1,200 or 1,400 souls and the shaikhs reside at Kuriatain. The Bedouins are very wild and savage and are said to speak a dialect of their own. The Awāmir are at feud with the Jenebeh and have about thirty fakhths " (sub-divisions). He also states that they are said to " traverse the desert very extensively, and probably no part of it, except the Dahna, is altogether inaccessible to them. Part of the Awāmir tribe are settled in the Province of Oman Proper and follow agricultural pursuits. The Bedouin portion of the Awāmir is perhaps the most widely scattered of all the Oman tribes, wandering as far as Hadhramaut in a state of semi-savagedom, and it is probable that no wilder or more predatory race exists in Arabia."

" The Awāmir at Ras Noos ", he says, " are genuine Bedoos and wear Hadhramaut clothes and speak a different dialect to Oman; it is hardly intelligible but is better Arabic." He goes on to say that some 'Awāmir came to Muscat overland on camels and in some places were five or six days without water. He also mentions the 'Awāmir as being one of the chief Omani tribes engaged in camel breeding, and possessing large herds of these animals.

It is a custom among the 'Awāmir that if two clans are in dispute [628]
a third may interfere to settle. The Bin Salim clan are sometimes stated to be a section of the Bin Hatāb. The Al Muhammad section of the Bin Kalila are said to be both settled and nomadic, but the As Sūeid section are purely nomad. The Qu'aiti states that he has a B agreement with the Al Beihan al 'Awāmir which presumably refers to the section of the Bin Kasbūba.

The As Salibla Seiyids have influence over the Bin Hatāb and Kasbūba clans, Seiyid 'Abdulla bin Ahmed Bu Futein has influence over the clans living in Tarba, and Seiyid Tahir bin Bubakr Āl Tahir over the Āl Muhammad.

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[1] This is clearly an error, *vide* genealogical tree.

[7] [See page 92, category 116 -- Analyst]

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ĀL JĀBIR.

Clan.	*Section.*	*Places.*	*Nos.*	*'Aqil.*
Āl Hāj or Āl Sāh.	Āl 'Āmr	As Seiqa	150	Mubarek bin Muhammad, Sa'id bin Salih Qahtan, and Yamāni bin 'Umar.
	Āl Yamāni	Ramb	250	
	Āl Ahmed Āl Hāj	Sakrān	130	
	Balgheirān	do.	20	
	Bin 'Abūdān	'Adam	20	
	Bin 'Umar bin Sādiq.	Bāyūt	10	
Āl 'Aan	Āl Ridhwān	Husn bin Dhobān	35	Salih 'Umar.
	Āl 'Umeish	do.	35	
	Bin Hijār	An Ni'r	6	
	Bin Sultan and Bin Sa'dut.	Adh Dhiriqa and An Ni'r.	30	
Āl Hasan	Bin Bedr	Wadi Bin 'Ali	100	Salim bin 'Ali bin Bedr.
	Bin Sa'id bin 'Āmr	do.	100	
	Bin Mar'i bin' Āmr	do.	50	
	Bin Jābir bin 'Āmr	do.	50	
	Balkeqa'	do.	30	
	Bin 'Abūdān	do.	25	
	Bin Ja'far bin 'Āmr			
Āl 'Ali bin 'Umar.	Bin 'Ali bin 'Umar	Sāh, Gheil bin Yomein.	50	
	Āl Muteihim	Hikma	15	
	Al 'Afār	Wadi Shahūh	50	
			1,256	

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The Jābiris in the Wadi Bin 'Ali are mostly agriculturists. They obtain their supplies from Shihr. Some members of the tribe have connections in Java and Singapore, but the tribe as a whole is very poor, and owing to famine and distress many of the members, men and women, have emigrated to the African coast in search of a livelihood. The total number of the tribe has been variously estimated from 800 to over 1,000.

The sections of the Āl Hāj clan have been stated to be sections of the Āl Sāh clan which was referred to in Chapter XX. With the exception of a very few of the Āl Yamāni section who are nomads, the whole clan are settled. The Āl 'Ali bin 'Umar clan are entirely nomadic and ply their camels for hire. Seiyid Al Hasm Ahmed bin 'Aidarus has influence over the Jābir.

Besides the Kathīri and Jābiri settlements in Wadi Bin 'Ali there are a few houses of independent tribes called Āl Seif and Beni Sa'd, who do not consider themselves as in any way allied or subordinate to the Kathīri Sultans of Seiyun.

AL BAJRI.

Clan.	*Places.*	*Nos.*	*'Aqil.*
Āl Quseiyer	'Ardh Būr	100	Sa'id bin Qutāmī and Salih bin Muhammad.
Āl Ahmed bin 'Ali	do.	70	
Bin 'Awadh bin 'Abūd			
Bin Rattas			
		170	

The Bājri live on the left bank of the main wadi at a distance of about ten miles north-east of Seiyun. They are surrounded by the tribes of Āl Kathīr and 'Awāmir. It is not universally admitted that the Bājri are a true Shanfari tribe, but they nevertheless recognize the Sultan of Seiyun as their chief. There is a story that the Bājri are the original inhabitants of the Hadhramaut, but that in course of time they became absorbed by stronger immigrant tribes. They are all agriculturists but their cultivation being on the left bank is very poor. 631 619 101

The *Mansabs* of the Āl Quseiyer are 'Abdur Rahman bin 'Abdulla and Qadir adh Dhibab. Hussein bin 'Aidarus Āl Sallla also has influence over the tribe. [622]

CHAPTER XXIII

EMIGRATION: COLONIES OF HADHRAMIS ABROAD

There are probably few countries in the world where a larger proportion of the population lives abroad than the Hadhramaut. Between 20 per cent. and 30 per cent. of the estimated population of the Hadhramaut lives in the East Indies, East Africa, or Egypt and the countries bordering the Red Sea. 167

A great number of these emigrants do not proceed abroad for good, but expect to return when they have made their fortunes and die in their native land. Fortune with them is a relative term, for while some of them amass amounts that would not be despised in America the ambition of others is far more modest, and many run only to a few hundred or a few thousand Maria Theresa dollars. [556]

Apart from the 90,000 to 100,000 Hadhramis now living abroad there are a very large number in the country itself who have been abroad, and I have already commented on the fact that Malay and Swahili have really become naturalized languages in the country. [191]

It is not only of recent years that the Hadhramis have learnt the habit of leaving their native homes to seek their fortunes abroad. As Schoff points out, we learn from the *Periplus* that since the earliest time they have had a view beyond their own borders. Then as now, he says, "the outlook of Hadhramaut was towards India by sea and towards Egypt by land. Bent found the same conditions: the capital full of Parsee merchants, the natives going to India, the Straits and Java, and returning when they had amassed a competence; the English protectorate accepted because of England's domination of India, in the face of the religious convictions of rulers and people (*Geographical Journal*, IV, 322). Maltzan described the Hadhrami traders in Cairo as the keenest of the lot, and spoke of their activities in the East; while the Dutch Government, finding the islands of Java and Sumatra overrun with Hadhramaut Arabs, stimulated inquiries of them in Batavia."

67 At this time, too, they had their connection with the East African coast for the *Periplus* says that it was governed "under some ancient right that subjects it to the sovereignty of the state that is become first in Arabia."[1]

Even in the Arabian Nights do we find reference to this emigration of the Hadhramis. As will be seen the Hadhramis almost universally maintain a connection with and an affection for their native land so that it will be of interest to give the following quotation:

"In time he reached Lahej where he found a ship ready to sail for India; so he shipped on board and made Calicut of Malabar. Here he met with many Arabs, especially Hazramis, who recommended him to the King; and this King (who was a Kafir) trusted him and advanced him to the captainship of his bodyguard. He remained ten years in all solace and delight of life; at the end of which time he was seized with home-sickness; and the longing to behold his native land was that of a lover pining for his beloved; and he came near to die of yearning desire. But his appointed day had not dawned; so, after taking the first bath of health, he left the King without leave, and in due course landed at Makalla of Hazramaut." (Burton, Vol. V, p. 136.)

Commenting on the passage Burton relates the story of a man who, flying from "Hazrami" society, reached the uttermost parts of China where he thought himself safe, but as he was about to pass the night in some ruin he heard a voice hard by him exclaim, "Oh 'Imad ad Din,"[2] the name of the patron saint of Hazramaut. "Thereupon he arose and fled and he is, they say, flying still."

The emigration of Hadhramis to foreign parts is therefore no new phenomenon, but its long continuance and the steady expansion of the Hadhrami communities in other countries, to which probably the brake applied by the recent depression is only temporary, is not without significance in considering the future of the country. Not only is it probably responsible for the more open and receptive atmosphere in the Hadhramaut but it is also probable that it has a considerable bearing on the growing desire in the country for peace and good government.

[433] There is a further point. Although the Hadhramaut could no doubt produce more under proper guidance the resources of the soil can never make it wealthy, and the item of invisible exports to the extent of £630,000 annually represented by remittances of money into the country is not to be neglected.

114 The first systematic attempt to examine the position of Hadhramaut colonies abroad was made by Professor Van den Berg in his noteworthy study on the Hadhramaut and the Arab colonies

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[1] Stigand says (*Land of Zinj*) that the Arabs call Pate, Bata and derive the word from a tribe named Batawe which left Hadhramaut and settled in Pate.

[2] Probably 'Amud ad Din *vide* Chapter XVII.

n the Indian Archipelago, published in 1886. In this work, 114
which in Part 1 contains a remarkably full account of the country
and the people by one who had never set foot in it but had learnt
more about it than anyone who had, the author examined in great
detail the Arab colonies in the East Indies. He comments on the
fact that when an Arab established in the Indian Archipelago sees 167
that one alone no longer suffices for his business, he engages in
preference a young man of his family or of his tribe. This is the 472
reason why in all the Arab colonies the majority of the immigrants
are from the same part of the Hadhramaut. Thus he says the
greater number of Arabs in the Indian Archipelago originally
hail from the main wadi between Shibam and Tarim. The
inhabitants of the Wadi Du'an prefer to go to the colonies in Aden,
Jedda, Suakin, or Cairo. The people of the coast choose
British India, above all the coast of Malabar and Hyderabad. The
Beduins, he says, rarely leave their country.

The situation is much the same to-day. As regards the East 167
Indies the majority of the emigrants to Java are from the Al Kathir, though the inhabitants of Tarim and Wadi Hajarein (particularly the towns of Badra and Haura), and the tribes of Nahd and Ja'da are also represented. The Singapore community originates principally from the towns of Tarim, Seiyun, and Shibam, and the Nahd tribesmen. Turning to East Africa the majority of the immigrants are from the Tamimi tribe, the Bā Haidera, and the tribes of Hajr. Zanzibar has a close connection with the ancient town of Shihr, and for this reason Hadhramis in the Protectorate are almost universally referred to as Shihiris. The Red Sea contingent is recruited mainly from the Wadi Du'an, and Du'anis are found in Egypt, Jedda, Abyssinia, and the Sudan. There are also a few from the Wadi Hajr in Jedda and from Shibam and the Nahd in Abyssinia and Sudan.

Although the general tendency is for the Hadhramaut colonies abroad to be recruited from particular places in the home country it will be observed that there is some overlapping, and this is due to the great extension of emigration and to the fact that there is nowadays more movement in the interior of the Hadhramaut. The Nahd tribesmen, notably, have many of them become almost townsmen, and living largely in the main wadi are in frequent touch with different parts of it.

There is yet another important contingent of Hadhramis abroad to be mentioned and this consists of those in the service of His Exalted Highness the Nizam of Hyderabad. The Qu'aiti authorities informed me that this contingent amounts to 5,000 or 6,000 in number, of whom 2,000 or 3,000 are Yafa'is, mostly with Hadhramaut connections. There are also many Hadhramaut tribes represented such as the Nūwah, the Ja'da, and even the Sei'ar. The command of the Nizam's bodyguard is held by the Sultan of Mukalla as hereditary Jemadar. This does not exhaust the list

167 of Hadhrami colonies abroad, though it includes the most important. Hadhramis are almost ubiquitous in the near east and in the south-western parts of the Indian Ocean. I know of some in Madagascar and in the Comoro Islands.

While the general tendency of recruitment of the Hadhramaut colonies abroad is as above stated, it is not to be taken that these colonies are recruited exclusively in the manner indicated. Thus I know of Sei'ars who have been to East Africa, and I know of Kathiris who have been to both East Africa and Java. Years ago I had a boy from the town of Tarim in my service in Zanzibar. We found occasional Swahili-speaking people all over our route. The fact that in the Manahil and Mahra parts of the main wadi I met men who had been in East Africa is perhaps due to the fact that the former of these people are neighbours of the Tamimi, and that the latter are continually travelling down the wadi to Seihut. The connection of Seihut and Qishn with East Africa which I also observed seems to be purely from a seafaring point of view. Further east in Murbat in the Dhufar Province of Oman the connection with East Africa is historical and the Swahili I heard spoken was spoken by Swahili slaves. There were also examples of this in the Hadhramaut.

Another change to be noticed from the time of Van den Berg's report is that the Beduins have to some extent taken to emigration. In this respect the case of the Sei'ars is considered remarkable even by the people in the country. Living well off the beaten tracks away to the north of the main wadi, and separated from the sea by miles of country inhabited by people to whom the word Sei'ar is anathema, I think it indeed does call for comment that these people are now not only going down to the sea in ships as passengers but as sailors.

000 It will be of interest now if we consider the life and activities of the Hadhramis in their adopted countries. With a view to obtaining up-to-date information on this point enquiries were addressed to the Governments of the various countries concerned as to the numbers of Hadhramis resident in the territories under their administration, whether they were increasing or decreasing, their occupation, their trade with the Hadhramaut, whether they coalesced with other members of the community, and generally the part they played in the life of their adopted countries. An enquiry was also made as to what proportion of them permanently severed their connection with the Hadhramaut.

The thanks of the Residency have been addressed to the Governments of the Straits Settlements, the Sudan, Kenya, Tanganyika and Zanzibar, and to His Majesty's High Commissioner for Egypt and H.M's. Consul General at Batavia, for the interesting reports they have forwarded. I am also indebted to Captain B. W. Seager, Frontier Officer of the Aden Protectorate and formerly pro-Consul at Jedda, for information regarding the Hadhramis in the Hejaz.

1: Ingrams G-5 (1934-35)1936 MM2 Hadhramaut MM2

Indonesia OB1
Arabs

CHAPTER XXIV.

HADHRAMIS IN THE EAST INDIES.

Netherlands East Indies.—From the point of view of numbers and wealth the colonies of Hadhramis in the East Indies easily come first, and for this reason I am particularly grateful for the detailed report forwarded through the Acting Consul General by Dr. L. de Vries, Deputy Adviser for Native Affairs to the Government of the Netherlands East Indies.

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Dr. Vries has given so fully the history of the growth of these settlements that it is hardly necessary for me to refer back to Professor Van den Berg's book, and for this reason I do no more than give the statistics of Professor Van den Berg which show the distribution of the sexes.

Colony.	*Arabs born in Arabia.*		*Arabs born in East Indies.*			*Total in*	*Total in*	*Total in*
	Men.	*Children.*	*Men.*	*Women.*	*Children.*	*1885.*	*1870.*	*1859.*
Java and Madura	1,852	66	2,092	2,384	4,494	10,888	7,495	4,992
Sumatra ...	573	17	2,311	2,567	4,145	9,613	4,917	2,776

The Sumatra figures were not exhaustive and in addition it was estimated that there were perhaps another 220 in places from which figures had not been received.

I now give Dr. de Vries' report in full.

" 1. *Total, increasing or decreasing.*—The Arabs in the Netherlands-Indies, almost without exception come from the Hadhramaut so that the following particulars, principally referring to Arabs in general may be held to apply to the Arabs, resident here, coming from the Hadhramaut.

The oldest Arab settlements in the Netherlands-Indies were established two and a-half centuries ago in Sumatra (Siak) and in Borneo (Pontianak); the settlements in Palembang, Java and Madoera date from a later period. Raffles reports in his " History of Java " the existence of an Arab colony in the town of Grisee, where to this day they form an important group of the population. Full figures of the number of Arabs at that time are, however, not known; they could not have been numerous. The oldest complete figures are recorded by the Government Census in the second half of the nineteenth century. In 1860 there were nearly 9,000 Arabs counted in the Netherlands-Indies and after a great increase in 1900 there were three times as many. Since 1900 the increase is still greater; the average yearly increase during the period 1920-30 was 4·7 per cent against scarcely 3 per cent. between 1905-20 and 2·7 per cent. in the preceding period between the Government's census.

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Total of Arabs in the Netherlands-Indies.

Year.	*Total.*
1860	8,909
1880	16,025
1885	17,250
1890	21,640
1895	24,410
1900	27,399
1905	29,588
1920	44,902
1930	71,335

This accelerated increase in the last ten years cannot be accounted for by an equally great increase in the total of immigrants. The annual total number of immigrants was indeed higher in these years than in the preceding period but the total number of new-comers to the country in the period 1921-30, 7,000 in all, does not weigh much against the total increase of about 26,000 souls, because a number of these new-comers are eliminated either by death or departure.

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The chief cause of this accelerated increase must be sought in the rising birth-rate for the children of immigrants who have nearly all established themselves for good and founded families here.

This may be seen by studying the life figures of the whole population group of Other Foreign Orientals which group undoubtedly reflects, in its main lines, the figures for the Arab community.

Total of Arabs with their families permitted to enter the Netherlands-Indies.

1900-1933.

Period.	*Total.*
1900-1903	1,367
1904-1907	1,958
1908-1911	1,793
1912-1915	2,186
1916-1919	1,066
1920-1923	2,612
1924-1927	2,377
1928-1931	2,882

Year.	
1921	538
1922	701
1923	654
1924	444
1925	490
1926	567
1927	876
1928	895
1929	1,036
1930	485
1931	466
1932	287
1933	231

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Arabs

This is not merely a phenomenon of recent times; formerly I also Arab immigrants for the most part settled for good in the [163] Netherlands-Indies. Thus there are now many Arab families who have lived in the Netherlands-Indies for generations and have proportionately become more numerous. In this "nucleus" group and amongst the children of new-comers' families there is a natural equality of men and women. These groups are so large that the entire Arab community, "nucleus" immigrants' children together with the almost solely male immigrants, has a lesser shortage of women than the other non-indigenous population groups in the Netherlands-Indies, and this has also been the case in former years. Among the European population the excess of males over females was only reduced in 1930 by the recently increased immigration of European women.

The gradually rising birth-rate for immigrants' children and for children of Arabs themselves born here, has produced a very large group of minors who will, in due course, when they become adult, greatly exceed the present numbers of middle-aged adults. An increase in the procreative capacity of the Arab population group is therefore to be expected and thus also, after some time, a corresponding increase in the Arab population group.

2. *Occupations.*—The Arabs in the Netherlands-Indies come H almost without exception from the Hadhramaut. The principal 167 means of subsistence of most Arabs in the Netherlands-Indies is 437 ade, in various forms, and principally trading in batiks and I arongs. Pekalongan and Sole are the centres of their batik trade. Some, like the Chinese, do business in haberdashery in Middle and 563 East Java. Like the Chinese they also form a link between the 441 European retailer and the native. They try to hawk various goods for large profits amongst the native population. This, however, 426 is usually very risky for them. 423 They deliver goods generally to the less substantial buyers on easy payment terms. Bankruptcies occur often among the Arabs. Then their insolvent estates must be saved by the College for the Administration of Intestate Estates (Wees- and Boedelkamer). Many Arabs are money-lenders either openly or in a disguised form. The coastal trade with sailing ships was formerly largely in Arab hands; but this now means little to them. Agriculture, handicrafts and occupations for which a certain education is essential, are only in exceptional cases carried out by them. There are also among the Arabs some wholesale merchants, landowners and estate-owners; the latter own extensive landed property and tea estates.

3. *Trade with the Hadhramaut.*—So far as we know there are, H generally speaking, no trade relations between the Arabs in the 439 Netherlands-Indies and the Hadhramaut. 457 The only close contact with the Hadhramaut is through their families there; I they regularly send money and other necessities for their maintenance. 439

1:Ingrams G-5 (1934 35)1936 MM2 Hadhramaut MM2

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Arabs

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4. *Coalescence with other members of the community in the Netherlands-Indies.*—The method of living and the language among Arab families in the Netherlands-Indies and particularly in the Netherlands-Indian Arabic families, are practically the same as among the Netherlands-Indian population of corresponding kind and position. In the Hadhramaut women do not travel abroad according to the customs of their country. Arabs who wish to found a family in the Netherlands-Indies are thus obliged to look for a wife among the native population, or among the daughters of their own country-men who have been born and brought up in the Netherlands-Indies. The more well-to-do aim at sending their sons to the Hadhramaut or to the private Arabic schools existing here to complete their education. This helps to keep up their knowledge of the Arabic language and Arabic customs. The sons of those who are less well-to-do for the most part receive no Arabic education, and thus know little of their own language and customs. The establishment by the Government of the H.A.S. (Holland-Arabic School) at Sole in recent years provides an opportunity for the Arabs to give their children also a Western education.

5. *The part they play in the life of their adopted country.*

H 798 I 798 671

The principal part played by the Arabs in this country in the life of the community is of a religious nature. The Hadhramis, once they have been established in the Netherlands-Indies, generally take care to moderate the fanaticism ruling their fatherland. But some of them have shown a keen proselytising spirit in their own localities. Above all the law scholars in the Arabic community have had a steadying and by no means inconsiderable influence on Islam in the Netherlands-Indies, through their teaching, their pupils and their widely distributed writings. These law scholars are consulted by their native colleagues in cases concerning Mohamedan law and several "fatwas" or expert judgments exist thanks to them.

6. *What proportion permanently sever their connections with the Hadhramaut.*

H 167 641 186 I 641

None of the Arabs in this country who have been born in the Hadhramaut completely sever their connection with the Hadhramaut. Many of them are so attached to the land of their birth that they have only one wish and that is to spend the last days of their lives in the Hadhramaut. Some of them who have grown rich here return from time to time to the Hadhramaut to visit members of their families and for a short change. Now and then one will leave the Netherlands-Indies to establish himself once more for good in the Hadhramaut. Lately a group of Netherlands-Indian Arabs have been trying to establish connections with the native populations. These Arabs desire to consider the Netherlands-Indies as their fatherland. They will also try to adapt their

1: Ingrams G-5 (1934-35)1936 MM2 Hadhramaut MM2

[Straits Settlements]

Indonesia OB1

Malaya AN1

manner of living to the necessities of this country. They consider the Hadhramaut only the land of their ancestors."

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Straits Settlements.—As regards the Straits Settlements Van den Berg gives some statistics which will serve as a comparison with the present day state of affairs.

H
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"In the English possessions on the peninsula of Malacca the first census of Arabs is that of 1874; the last which has been published by the Colonial Government is that of 1884.

M
162
167

1874.

Province.	*Men.*	*Women.*	*Children.*	*Total.*
Singapore	189	111	165	465
Malacca	81	87	135	303
Penang	106	106	110	322
Wellesley	11	8	13	32
Total	387	312	423	1,122

1884.

Province.	*Men.*	*Women.*	*Children.*	*Total.*
Singapore	445[1]	165	225	835
Malacca	70	71	86	227
Penang	163	158	200	521
Wellesley	21	14	18	53
Total	699	409	529	1,637

"The English statistics make no distinction between Arabs born in Arabia and those born in the Indian Archipelago.

"As for the Arab colonies in English possessions, the most ancient is that of Malacca. but it is decaying, like the town itself, since the foundation of Singapore in 1819. It consists at the present time almost entirely of half-castes, the majority of whom are poor. Those who had the means and energy left the town to settle at Singapore. There is found at present the most flourishing, though not the largest, Arab colony in all the Indian Archipelago. It is the point by which all Arabs pass who go to seek their fortunes in the extreme East. Also the number of new arrivals there increases each year. It is the same with the Arab colony of Poulou Penang, although much inferior to the preceding. In the English possessions the Arabs have no chiefs of their own nationality; they are placed under the direct orders of the European authorities."

He also gives the following information regarding the wealth of the Arab immigrants in Singapore. Those having an annual income of 600 to 3,600 florins were estimated at 90, from 3,600 to

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[1] From information collected by myself in person, this figure is much too high. There are, at most, 200 adult Arabs actually settled at Singapore. I think it is possible to explain the figure of the official statistics: persons passing through Singapore on their way to Dutch possessions must have been entered in the registers.

H 167 12,000 at 50, and more than 12,000 at 15. To-day the estimated number of the community in Singapore is 580, made up as follows :—

M 162 167

Born in Hadhramaut		*Born in Singapore.*		*Children above 10 years say*
Males.	*Females.*	*Males.*	*Females.*	
120	20	160	180	100

M [163] The females born in Singapore are of mixed race with Arab, Malay, Javanese, Bugis, and Chinese blood. It may be presumed that this remark applies to some of the males born in Singapore and most of the children.

H 167 463 M 162 167 563 The number of Hadhramaut Arabs in Singapore to-day is about 10 per cent. less than in 1925. This reduction is attributed chiefly to the slump which caused some members of the community formerly resident in Singapore to move to neighbouring countries, and principally Java. The Hadhramis in Singapore are principally occupied as

1. House, land, and estate proprietors.
2. Kain Batik (cloth) dealers.
3. Miscellaneous professions including importers of merchandise from Arabia.
4. Brokers.
5. Religious teachers and *Imams.*

M 563 H 167 The community for its size is the wealthiest in Singapore owing to its large holdings in house, land, and estate property. Lee Warner (Geographical Journal, March 1931) says that " whole streets in Singapore and Penang are owned by wealthy Hadhramis, mainly of the Kathīri tribes." The community, probably owing to the religious objection to interest, invests its profits in land and house property.

The 13 principal individuals or families represented in Singapore own property valued at 21,800,000 Straits dollars, equivalent to about £2,544,000. Out of this amount the wealth of one family is estimated alone at 10,000,000 Straits dollars, equivalent to nearly £1,170,000. Two other fortunes also run into millions of dollars.

M 439 H 439 Trade with the Hadhramaut, or more accurately with Arabia, is not carried on on a large scale. It is confined to : *Exports :* cloth (Kain Batik), sandalwood, incense, crockery, and brassware. *Imports :* ghee, honey, Arab incense, native medicines and herbs, rosaries, and Arab coffee.

M 563 H 186 Regarding the part played by the Hadhramis in local affairs the information given is that the Hadhrami-born element does not take much interest in local social life or politics, but confines itself to its own groups. These people are conservative, good business men, respectable, dignified, and patriotic to their own country of origin and law-abiding to their country of adoption. They confine their interests to money making and religious exercises and maintain

[Straits Settlements] Malaya AN1
[Kenya] Kenya FL1

close relations with the Hadhramaut. One Hadhramaut-born Arab, Sheikh Salim bin Muhammad Bin Talib al Kathīri, is a Justice of the Peace.

M 563 H 186

The younger generation of Singapore-born Hadhramis are said to take more interest in local social life than in business. They are more interested in merry making than in money making and do not possess much character nor love for their country of origin. Like the young Arabs in other countries they appear to have fallen victims to the easier side of modern influence, and have become Malayanised and not of much use either to the country of their origin or to that of their adoption. Amongst them of course are members of an older, pre-War generation, born in Singapore and like the old Hadhrami-born Arabs maintaining a proper loyalty to both countries. Two of these are Seiyid ʽAbdur Rahman bin Sheikh al Kaf and Seiyid ʽAbdur Rahman bin Juneid al Juneid, both of whom are Justices of the Peace.

M 563 178 H 186 178

CHAPTER XXV.

HADHRAMIS IN EAST AFRICA.

Kenya Colony and Protectorate.—The Kenya Non-Native Census Report for 1921 stated that Arab settlement in the country had gone on for centuries and that there was still a steady influx of Hadhramaut Arabs which was to be encouraged. "They are", says the report, "a virile, industrious, and thrifty race, and some authorities maintain that the regeneration of the coast is dependent on their efforts." Nine hundred and twenty Arabs, or 8·7 per cent. of the Arab population of Kenya, of whom 688 were males and 232 females, returned themselves as Hadhramis, but 1,347 other gave Arabia as birthplace. It was considered safe to assume that practically all of them were from the Hadhramaut or born in Kenya. As regards their occupation the Arabs showed themselves the most independent of any non-European race, for 67 per cent. of them were working on their own account. More than half the Arab males were traders and such women as were employed were classified Industrial. Many Hadhramis were employed on *hamali* transport and as water sellers. Commenting on this the report says the two trades beloved of the Shihiri Arabs still survive in spite of the competition of the motor lorry in the former case, and in the latter of the installation of a water supply.

H 167 K 167 464

The District Commissioner of Mombasa states that there are today approximately 5,000 natives of Hadhramaut and Shihr in this district. There has been no change in their numbers during the past five or six years. Their principal occupations are water-carrying, coolie work, and petty trading. There is practically no trade with Hadhramaut. A number of them intermarry with other communities, and some families are permanently settled in the country. There was a time when they monopolised coolie work, but in very many cases they have been replaced by Africans.

K 162 464 H 167

Kenya FL 1
Tanganyika FN1

H It is a pity, he says, that for some years past almost all immi-
167 grants from Hadhramaut and Shihr have not been of the type that
could be said to be of any economic value to the country. Many
K are professional beggars and almost all are of the type that only
167 remain in the country to earn a few shillings and then return to
their country.

Particularly undesirable temporary immigrants are the
H "Sheriffs."[1] These people visit the country once a year and besides
167 collecting as much money as they can from their people, they are a
457 positive danger inasmuch as they invariably foment discontent and
K ill-feeling between their own communities. Some settle down and
167 live on others, doing no work themselves.

457 The families permanently settled here are loyal and law-abiding.
They own property and keep their money in the country. There
was a time when very good families used to immigrate to the
country. The immigration of natives of Hadhramaut and Shihr
dates back to the time when the Sultan of Zanzibar used to import
them as soldiers guarding the Forts.

K The District Commissioner of Lamu reports that the number of
162 Hadhramis in the district is approximately 1,500. There does not
appear to be any increase apart from the natural internal increase
167 which is not very large. They find employment in most walks
182 of life, particularly as cultivators and petty traders. They seem to
be very hard working and ambitious and undertake most work with
439 the object of eventually owning a small shop. They have no trade
H with the Hadhramaut. They coalesce readily with other members
167 of the community and share the general life of the Arab population
of Lamu. They are more recent arrivals in Lamu than the other
Arabs but they exercise a definite influence on the community and
are gradually becoming more and more prominent in the general
life and institutions of Lamu. It is estimated that over 90 per cent.
of them have permanently severed their connection with the
Hadhramaut.

T *Tanganyika Territory.*—There are said to be at present from
2,000 to 3,000 Hadhramis living in Tanganyika. They are
162 scattered amongst the coastal towns of the Territory chiefly, and
167 are mostly engaged in trade as small shopkeepers and sellers of
H dried fish, etc. A number of them intermarry with local Africans,
but otherwise they do not coalesce with other members of the
167 community.

186 So far as can be ascertained, only a very small proportion of
H them have permanently severed their connection with the Had-

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167 [1] This probably refers to tithe collecting Seiyids as all the Prophet's descendants
186 in the Hadhramaut are of the line of Hussein. It is interesting to note that they
follow their flocks so far afield. I met a *mansab* of this nature in Seihut who had
been to Mombasa.

1: Ingrams G-5 (1934-35)1936 ~~MMZ Hadhramaut MMZ~~ Zanzibar FM1

hramaut, and even though they may live in the Territory for many years, they visit their own country when possible and send their children there to school. H 167 186

Zanzibar.—Writing of his visit to Zanzibar in 1857 Burton (*Zanzibar, City, Island and Coast*, Vol. 1, p. 378) says, " the poorer Arabs who flock to Zanzibar during the season are Hazramis, and they work and live hard as the Hammals of Stamboul. These men club and mess together in gangs under an Akidah (head man), who supplies them with rice, ghi and scones, and who keeps the accounts so skilfully, that the labourer receives annually about $35, though he may gain four times that sum." Z 167 464 H 167 464

Speaking of the same period Colonel Rigby, His Britannic Majesty's Consul and Honourable Company's Agent, says in his report on Zanzibar for 1860, " a considerable number of Arabs from the Hadhramaut coast also come to labour as porters and carriers, they are a patient, industrious people, and most useful to the merchants in loading and unloading ships."

This was high praise from Rigby who was critical, and contrasts in a remarkable manner with his next statement about immigrants from Sur further along the coast. " The Arabs from the coast of Omān called ' Soorees ' are also numerous; they are a troublesome, turbulent, plundering race always ready for any mischief. They are filthy, squalid, ill featured savages and arrant cowards."

Major F. B. Pearce, a late British Resident at Zanzibar, wrote in 1919 that the Hadhramis formed an important section of the Arab population of Zanzibar. " In physical appearance, pursuits and mode of life they differ somewhat from the Oman Arab. The Mshihiri[1] is a thin, spare man of medium height, without an ounce of superflous flesh on his body. His face is long and thin and generally hairless; and those of them who have not resided sufficiently long in Zanzibar to become enervated by its softening climate and surroundings possess a marked glitter of the eye, indicative of hidden fires within, which might burst forth on little provocation. H 142 167 Z 167

" Under the normal conditions of life in Zanzibar they are hard and willing workers, keeping much to themselves, and living together in a special quarter of the town. H 167 186

" While some of the more influential and wealthier Mshihiris have made Zanzibar their permanent home, the majority come to the Sultanate for a period in order to earn money, and they then return to their own home in Arabia. When in Zanzibar they work in the port loading and unloading ships, and they are in great demand as stevedores up and down the coast. The lighter forms of labour sought for by the Mshihiri is water carrying from house to house, and they perform this work with the same assiduity and ~~[illegible]~~ as in the heavier labour connected with shipping. 464 Z 464 167

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[1] The singular of the Swahiliised form of Shihiri, the plural is Washihiri.

Ingrams G-5 (1934 35)1936 MM2 Hadhramaut MM2
Zanzibar FM1

000 H 285 tirelessness as in the heavier labour connected with shipping. They also make all the matting bags, baskets and coverings required for the packing of cloves.

Z 563 "The Mshihiri community possesses its own mosque and burial ground in Zanzibar. In religious views they differ from the Oman Arab by adherence to the Sunni belief."

H 167 Z 167 My friend, Mr. G. H. Shelswell-White, has written a long and detailed account of the Hadhramis in Zanzibar, which has been forwarded by the Zanzibar Government. He begins his note with a historical introduction and after touching on the earliest times already covered above, proceeds as follows, quoting Dr. Krapf (*Travels in Eastern Africa*, 1860).

> "Among the most important phenomena in the early history of Eastern Africa must have been the intercourse kept up with it by the inhabitants of the Arabian sea-board. The southern coast of Arabia must from the earliest period have been necessarily connected with Eastern Africa by the wants of its inhabitants. From Eastern Africa the Arab of the coast derived his corn, his rice, his Durra, his wood, his ivory and especially his slaves."

H Although, as has already been stated, there appear to be few specific references to the Hadhramis, their connexion with East Africa must have been at least as intimate and as long-standing as that of any of the other inhabitants of Arabia. Zanzibar Hadhramis, indeed, claim that their ancestors were the pioneers of colonization in East Africa, although according to the Chronicles of Kilwa the first Arab settlers were the Āmmu Zeid, the followers of Zeid, son of Hussein, great-grandson of the Prophet. The Hadhramis also claim to have been responsible for the spread of the Sunni sect in these regions.[1]

H 567 Throughout their long connexion with East Africa, the Hadhramis doubtless took a large share in the great slave trade in regard to which the Report of the Select Committee on the Slave Trade of the East Coast of Africa, 1871, stated :—

> "The whole slave trade by sea, whether for the supply of the Sultan's African dominions or the markets in Arabia and Persia, is carried on by Arabs from Muscat and other parts of the Arabian Coast."

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[1] Remembering the South Arabian states of the "Waqt al Jahiliya" the claim to pioneership is justified. I have seen a reference to the conversion of the East African Coast at a very early date, but on this subject see Guillain, Vol. I, p. 161, and my *Zanzibar*, p. 77.

It must be remembered that according to Masudi the Hadhramaut was still Ibadhi in A.D. 944 and until Al Mehajir's descendants established themselves, the country was always backsliding.

The Hadhrami has never been a too exacting missionary abroad, which is probably one reason why he gets on so well.

The Āmmu Zeid were of course Shiites and the Zeidis still rule in Yemen.

Zanzibar FM1

In 1876 the Hadhramis were described (Christie, *Cholera* H *Epidemics in East Africa*) as being the largest slave holders in 567 Zanzibar and it is stated that they were entirely dependent upon them for their livelihood. It was, in fact, amongst the slaves in the household of a Hadhrami living in the quarter of Malindi that the great cholera epidemic, which subsequently swept over the island and thence to East Africa, began in 1869.

But it was not only in trading that the Hadhramis occupied H themselves. From at least the first half of the nineteenth century 463 until comparatively recent times many of them entered the service 701 of the Sultans as soldiers and Government officials (especially treasurers, clerks, Liwalis and Qadhis). Guillain, writing in 1856, Z says that the Sultan maintained a fairly large number of Hadhramis 701 in the garrisons of Africa and Omān, while in 1877, at the time 463 when Lieutenant (later General) Lloyd Matthews was called in by Sultan Seiyid Barghash to reorganise his army, the Seiyid's forces consisted almost entirely of Persians and Hadhramis (Lyne, *Zanzibar in Contemporary Times*, 1905). In modern times the Hadhramis have maintained their reputation as soldiers, for a large number from Zanzibar joined the Arab Rifles during the Great War. Guillain also mentions that Hadhramis were very largely employed as porters ("*hamalis*") and estimated their floating population in Zanzibar at three or four hundred. In addition, Shihiris were employed for many years as captains and officers in the Sultans' ships.

Vital Statistics.

The 1931 Census gives the total Hadhrami[1] population of the Z Protectorate as 2,797 made up as follows :— 162

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	Zanzibar Island.	*Pemba Island.*
Zanzibar Town and Native Quarter	1,313	1,333
Districts	151	
	1,464	1,333
Total for Protectorate		2,797

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167

Of the population in the Island of Zanzibar, 621 are recorded as having been born in the Protectorate and 843 elsewhere. Corresponding figures for the Island of Pemba are not given. It seems clear, however, that the returns are inaccurate for, by common consent, it is not likely that the population in Pemba exceeded two or three hundred (see also 1924 Census, in the Appendix to this note). It should be remembered that as their women rarely emigrate, Hadhramis who settle in the islands mostly marry local

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[1] Both in the 1924 and the 1931 Census Reports the only relevant classifications used are "Arabs" and "Shihiris." As, however, the term "Shihiri" when used in Zanzibar frequently denotes the up-country native as well as the coastal inhabitant, it is assumed that the term, as used in the Reports, includes all natives of the Hadhramaut.

Zanzibar FM1

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women with or without Hadhrami blood, so that a large proportion of those included in the Census returns as Hadhramis were by no means of pure stock.

It should also be borne in mind that the major portion of the community in Zanzibar consists of visitors whose number varies with the season, the maximum population occurring during the north-east monsoon (December to March) when the visitors arrive by dhow, and the minimum during the south-west monsoon (May to October) when they return to their homes in Arabia. The 1931 Census was undertaken at the end of March so that the figures given may be taken to represent the maximum population during the year of the count.

According to the 1924 Census, the total Hadhrami population of the Protectorate was then 2,406, but as this Census, although begun on the 11th March, was not completed until the 23rd May when some of the seasonal visitors may already have left the Protectorate, inferences cannot be drawn in regard to any increase or decrease in the population which may have occurred during the period 1924 to 1931. It is said, however, that both the settled and the non-settled elements are decreasing.

Further official statistics in regard to the Hadhrami population are not available. A local estimate, however, places the number of those who are permanently settled in the islands at 200 Hadhramis and 400 Shihiris.

The chief tribes represented in the Protectorate are, in the case of the Hadhramis, the Tamimi, Kathīri, Yafa'i, and Hashimi (Seiyids); and, in the case of the Shihiris, the Masheikh Āl Bā Humeid, 'Awābitha, Bin Sahaq and Ba Ziheir.

In the Township of Zanzibar, where the great majority of them live, the Hadhramis are concentrated for the most part in the quarters of Kiponda and Ngambo, while the Shihiris, just as in 1876 (Christie), reside in the Malindi quarter. The non-settled elements either rent lodgings or are accommodated in the houses of those who have made the Protectorate their home.

The leading members of both sections of the community are as follows:—

Hadhramis.—Muhsin Ghalib Al Yafa', Seiyid 'Abdulla Ba Harūn, 'Abdulla Mubarek at Tamim, Muhammad Sa'id Ba Abdo, 'Umar 'Abdulla Jurnah, 'Abdulla Ahmed Ba Fadhl.

Shihiris.—Muhammad Sa'id Humeid, Mansur Abeid Barkot, Salim Khamis Salimin, Mubarek Ahmed Ba Seif, 'Abdulla Muhammad Ba Salāma, Naqib Abdur Rab bin 'Umar Kasadi, Muhammad 'Awadh 'Ubulān, Faraj 'Awadh 'Ubulān.

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Trade and Occupations.

In the Appendix to this note will be found statistics in regard to the trade between Zanzibar and Aden during the years 1932-4. No separate record is kept in respect of the merchandise with which these [illegible] are mainly concerned (i.e., merchandise transported by [illegible] themselves in dhows), but the following table fur[illegible] the Comptroller of Customs gives a very rough estimate [illegible] H 439

[illegible]ports.	Per cent.	*Exports.*	Per cent.
Fish, dried	90	Clove and clove stems ...	20
Ghee	100	Coconuts	100
Salt	75	Simsim (re-export) ...	95
Tobacco, native ...	50	Coconut oil	100
Cotton manufactures ...	60	Iron and Steel manufactures	100
Medicines	100		
Sugar	100		
Colour materials ...	100		

As, however, it is understood that most of the dhows plying between Zanzibar and the Hadhramaut enter and leave the ports of Mukalla, Seihut and Shihr (imports and exports in respect of which are presumably included under the separate and general head "Arabia") without touching the port of Aden, the foregoing information can be of little value.

It may be said generally, however, that the non-settled elements of the Hadhrami population, who move backwards and forwards between their homes and the Protectorate for the purpose of trading, bring with them, when they arrive in the north-east monsoon, such articles as clothes (loin cloths, etc.), honey, henna, dried fish, salt, ghee, livestock, dates and shark oil (sifa), some of which are obtained en route on the Somaliland coast. A number of the visitors, having disposed of their goods, return to the Hadhramaut a few months later in the south-west monsoon taking with them locally grown millet; others, finding employment, stay on for two or three years or more until they have accumulated sufficient money—two or three hundred rupees or so—to return to their homes. H 166 438

The latest Zanzibar Census (1931) does not include statistics in regard to the occupation of the people, but the directions in which the Hadhramis find employment are indicated in the 1924 Census, relevant extracts from which are contained in the Appendix to this note. It will be observed that the commonest occupations were the following, in the order mentioned: General traders, labourers, water carriers, private servants (no occupation), other occupations, Government employees, fishermen, and gold and silversmiths. Included in the list are of course the Hadhrami coolies, stevedores, H 167 463 Z 463

Zanzibar FM1

H coffee-shop and small store keepers, and itinerant coffee vendors
167 who are so much in evidence, while particular mention should
463 also be made of the shark and dried fish dealers, the dealers in
baskets (*vikapo*) and mats (*majamvi* and *makanda*), and those
Z engaged in the meat trade between Zanzibar and the African main-
land ports (especially Kismayu, Lamu and Dar-es-Salaam), in all
463 of which occupations the Hadhramis have almost a monopoly. It
is of interest to notice here that the meat trade was almost exclusively in the hands of the Hadhramis as long ago as 1876 (Christie). Fishing and hawking are practised by the Shihiris alone, while basket and mat making is confined to the up-country natives. Fitzgerald writing in 1898 (*Travels in B.E.A., Zanzibar and Pemba*), states that the making of mats (*makanda*), which were used for the exporting of grain, was confined to the Shihiris and the Gunias (Bajunis).

Although, formerly, the Hadhramis owned many clove and coconut plantations and much house property in the Town of Zanzibar, they now have little property of either kind. It is probable that much of it has passed into the hands of Indians.

Political and Social.

Z Absorbed in trade and the accumulation of money, the members
162 of the Hadhrami community are comparatively indifferent to
politics and are therefore not important factors in the political life
579 of the Protectorate. Although hot-tempered by nature, they are
563 as a rule law-abiding and loyal, giving little trouble to Government
and seldom appearing in the Courts. During the years 1923 to
H 1928, however, a series of affrays occurred in most, if not all,
167 of which the Hadhramis are known to have been the aggressors.
579 The victims of their attacks were successively the Baluchis,
the Khoja and Hindu Indians, and the Muscat and Suri Arabs. The last and most serious disturbance occurred in 1928 when fighting between the Hadhramis and the Omani Arabs continued intermittently for four days during the course of which four persons were killed and some 30 wounded. Nasir bin 'Abdulla al Kathiri,[1] the chief ringleader, and others were subsequently deported. There has been no further trouble.

In 1926 a split occurred in the community, the majority following Nasir bin 'Abdulla (Hadhrami, see above) and the minority Sa'id 'Abūd al Humeid (Shihiri). The rival factions were only prevented from coming to blows by the intervention of the Sultan.

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[1] Nasir 'Abdulla is an example of a Hadhrami who emigrates to more than one of the people's favourite hunting grounds abroad. After he and his deported companions had appealed, with the support of His Highness the Qu'aiti Sultan, but unsuccessfully, against their removal from Zanzibar he migrated to Java, whither migrating Kathiris mostly direct their steps, and returned to Mukalla in December, 1934. He has now gone back to his tribe.

The affairs of the community are managed by two associations— Z
that of the Hadhramis (Junia‘ al Hadhramia) and that of the 162
Shihiris (Juania‘ Ahl as Sahil)—which also endeavour, as far as 579
possible, to compose differences between individuals. The leading
personalities in the associations at present are Muhsin bin Ghalib 563
al Yafa‘ of the Hadhramis and Muhammad Sa‘id ‘Abūd al Humeid H
of the Shihiris. Both are semi-officially recognised by Govern- 167
ment as the heads of their community.
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The clannish feeling of the Hadhrami prevents him, in Zanzibar
as in other countries, from mixing with the members of the other H
communities any more than is necessary for the purpose of his 167
trade or calling. He keeps much to himself and, as a rule, takes 186
little part in local life, political, sporting or social. Even his
intercourse with his cousin from Oman is restricted. The lan- Z
guage difficulty is no doubt partly responsible in the case of those 563
who are not permanently settled in the Protectorate, but even
those who have made Zanzibar their home appear to learn the
local language less readily than other foreign elements of the population, and they exhibit the same disinclination for social intercourse with their neighbours. Hardworking and thrifty, unlike their cousins from Omān, and absorbed in their own occupations, they appear to have few forms of entertainment even amongst themselves, dancing and sitting in coffee-shops being almost the sole manner in which they seek relaxation, at any rate in public.

In Zanzibar there is an increasing tendency, especially amongst H
the younger Arabs and Africans, to adopt European clothing. The 186
Hadhramis, however, are little affected by the prevailing fashion, Z
and it is rare to see one of the community attired in anything
but his own national dress. As in the case of clothes, so in his 563
manner of living; the Hadhrami, preferring his own customs, does
not easily adopt the manners and ways of those around him.

The women of the Hadhramaut have always felt a striking H
aversion to emigrate and, as has already been noticed, it is but 167
rarely that the Hadhrami will bring his wife or female relations
to Zanzibar. Even girls who are born in Zanzibar and are taken Z
back to their homes in Arabia seldom return to the Protectorate 563
after attaining puberty. Few of the children born locally, there- 582
fore, are of pure stock. As a rule, marriages are not contracted in Zanzibar by those who are not settled on the islands, although liaisons of a temporary kind are frequently entered into, particularly with African women. Those who are more or less permanently settled normally marry members of their own community, but they occasionally seek brides from amongst the Muscat Arabs, the Comorians and sometimes even the Africans.

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The diet of the Zanzibar Hadhramis naturally consists, as far as 262
possible, of those articles of food to which they are accustomed in H
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1:Ingrams G-5 (1934 35)1936 MM2 Hadhramaut MM2

Zanzibar FM1

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their own homes. It includes fresh and salted fish and shark, wheat porridge (*Shurba* and *Haris*) millet, rice, meat, dates, bread, milk, coffee, and tea.

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Places of worship are normally shared by both Hadhramis and Shihiris alike, but in practice the Hadhramis mostly congregate in and largely control the Juma's and Mzaham Mosques and the Shihiris the Malindi Mnara Mosque. One burial ground is, on the other hand, used by both sections.

APPENDIX

TRADE BETWEEN ZANZIBAR AND ADEN FOR THE PERIOD 1932–1934.

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		Trade Imports and Direct Transhipment Total.		Domestic Exports, Re-Exports and Direct Transhipment Total.	
		Quantity.	Value. Rs.	Quantity.	Value. Rs.
Cloves	cwts.	...	...	3,486	117,768
Clove Stems	cwts.	...	...	44	188
Fish, dried	cwts.	9,325	67,454	75	600
Fruit, fresh	cwts.	...	...	2,295	8,697
Ghee	lbs....	3,520	1,420	...	...
Salt	lbs.	1,295,802	8,917	...	...
Tobacco, manufactured ...	lbs.	...	...	125	337
Tobacco, Native	lbs.	3,920	1,471	...	...
Coconuts		...	...	12,865	276
Sim Sim	lbs.	...	...	156,535	9,777
Miscellaneous		...	433	...	...
Instruments, Scientific and Surgical, etc.		...	...	1	628
Cotton, manufactured		...	1,404	...	...
Silk, manufactured		...	7	...	...
Mats, etc.		...	133	...	...
Chemicals	cwts.	...	...	72	6,600
Medicines		...	6	...	...
Stationery	cwts.	4	341	...	...
Books		...	4	...	...
Goods, manufactured		...	66	...	50
Sugar	cwts.	27	386	...	...
Food and Drinks		...	...	...	152
Coconut oil	lbs....	...	...	27,313	4,584
Garlic	cwts.	18	172	...	...
Iron and Steel, manufactured	tons.	...	...	...	428
Bags and Sacks	doz.	...	...	16	80
Colour materials	cwts.	2	117	...	...
			82,331		150,105

Imports	Rs.	82,331
Exports	„	150,105
Total Trade ...	Rs.	232,436

1: Ingrams G-5 (1934-35)1936 MM2 Hadhramaut MM2

Zanzibar FM1
Egypt MR1

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1924 Census : Hadhrami population of Zanzibar by occupations.

	Zanzibar Island.	*Pemba Island.*	*Total.*
General Traders	387	19	406
Labourers	203	5	208
Water carriers	200	5	205
Private servants	172	3	175
No occupations	112	13	125
Other occupations	56	6	62
Government employees	43	2	45
Fishermen	41	2	43
Tailors	37	4	41
Cultivators	2	25	27
Landowners (clove and coconut properties only)	16	7	23
Masons	5	5	10
Carpenters	4	5	9
Overseers	8	1	9
Sailors	8	—	8
Brokers	6	—	6
Gold and Silver Smiths	—	3	3
Weeders	—	3	3
	1,300	108	1,408
Females[1]	443	97	
Boys under 12	210	63	
Girls under 12[1]	139	46	
	2,092	314	
Total for Protectorate ...	2,406		

[1] Probably almost entirely of mixed blood (see page 155).

CHAPTER XXVI.

HADHRAMIS IN EGYPT AND THE COUNTRIES BORDERING THE RED SEA.

Egypt.—Most of the Hadhramis in Egypt settled there over half a century ago, starting business in a very small way. Being by nature a prudent and thrifty race they gradually became successful merchants and accumulated fortunes. Formerly they were the only wholesale merchants in Egypt dealing in South Arabian produce.

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It is estimated that there are between 400 and 500 Hadhramis in Egypt, including women and children. The community is rather smaller now than in the past. In Cairo the Hadhrami colony lives for the most part in the Gamaliya District near Sayedna El-Hussein Mosque. They are for the most part well-to-do people trading in the produce of Aden and the Hadhramaut, coffee from Yemen, and Syrian soap. The principal occupation is that of coffee or incense merchant. No Egyptian goods are exported by the community to the Hadhramaut, but sums of money representing profits and other

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Egypt MR1
Arab Sudan MQ1

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162 surplus funds are remitted there annually. In this way the
H members of the community maintain a very real connection with
167 their country of origin. A good deal of real property is owned by
457 the community.

H The number of heads of families resident in Cairo is estimated
at from ten to twelve, mostly merchants. There are also about
167 half a dozen students. The numbers are understood to have
E decreased in recent years, as, owing to business depression, several
162 of the merchants have returned to the Hadhramaut. There
appears to be no organisation of the community as such in Cairo,
167 there having been no officially recognised Sheikh for many years. The members therefore tend to mingle with other Arabic-speaking communities and frequently marry Egyptian wives. The children of such marriages born in Egypt are naturally brought up in Egyptian ways and thus become scarcely distinguishable from Egyptians. But although they are much Egyptianised the Hadhramis in Egypt do not appear to be much concerned with political matters. Amongst others the al Kaf, Bazara, Baghafar and Banaga families are represented.

Hadhramis registered at the British Consulate General are as follows :—

Number of heads of families	9
Total number of children in these families ...	11
Total number of single men	18

All the children were born in Cairo, and all the wives are of Egyptian origin, except one from the Hadhramaut and one from British Malaya.

The professions given include :—

Merchant	15
Estate Manager	1
Technical Student	1

H *Sudan.*—There does not appear to be an extensive Hadhrami
167 community in the interior of the Sudan. It seems that there is
only one in Khartoum who is permanently settled there and runs an eating house. In Omdurman there are two from the Hadhramaut and six from places like Nisab and Balhaf on the western borders of the Hadhramaut. In this small community there are representatives of all the professions undertaken by Hadhramis abroad. There is a merchant who lives on the rentals of his property, there are small traders and there is a porter. About a third of them have definitely severed their connection with the Hadhramaut.

AS At Port Sudan there is an important Hadhrami merchant of
162 the Safi family who has offices in Port Sudan and Suakin. The
167 Acting Commissioner states that Colonies of Hadhramis exist at
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Port Sudan, Suakin and Tokar, with small groups at Halaib, Akik 162
and Karora. Approximate figures are as follows :— 167

Port Sudan	180
Suakin	228
Tokar	294
Halaib	4
Akik	30
Karora	6
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They fall roughly into two categories, namely the permanently settled, who have been in these parts since the old days of Suakin, and have to all intents and purposes severed their connection with Hadhramaut, and the visitors, who normally spend about three years in the Sudan between visits of about a year's duration to their homes. The division between the categories is roughly half and half. In the towns, the Hadhramis are primarily shopkeepers or shop assistants. A few work as cooks, bakers and labourers, and in Tokar Delta many have taken up cultivation. Some have become allottees of Government land, that is virtually land owners. There are 37 of these. Others, numbering about 150, work as " nusf " cultivators, that is they work another's land in return for half the profits and hope in due course to become allottees themselves. AS 563 464 H 167

They do not coalesce to any noticeable degree with the local population. The settled Hadhramis principally intermarry among themselves, and show a small natural increase. The visitors occasionally intermarry with local inhabitants, principally the girls of the " Khasa ", that is the rank and file of the Beni Amer whose social status both before and after marriage is low. The majority either have wives in the Hadhramaut or are unmarried. There is a surprisingly large number of bachelors. None of the 30 residents of Akik is married. The visitors, therefore, as applications for entry to the Sudan are only granted very sparingly, show no noticeable increase. Relations with the Hadhramaut are virtually non-existent among the settled Hadhramis. The visitors, as stated, frequently visit their homes and many like to return and spend the evening of their days there. Commercial relations with the Hadhramaut are negligible if not non-existent. AS 563 H 167

The Hadhramis are an industrious and economical people and their profits, which are probably considerable, are taken out of the country* by those who return home. They do not use banks but hoard silver or (if they can get it) gold, and carry it out in this form. They are a quiet and law-abiding people and give little trouble to anybody. They are clannish in the extreme and never employ a native if they can find a fellow-countryman. They have a local reputation for meanness, in which respect they certainly H [457] 186 AS 563

* [i.e., the Sudan -- Analyst]

Arab Sudan MQ1
Saudi Arabia MJ1

H 166 AS 823 compare unfavourably with the Hedjazi and the Yemani. All are on the make, and quite prepared to start at the bottom and work up.

H 167 SA 555 426 *Saudi Arabia.*—Writing about the year 1885, Dr. Snouck Hurgronje (Mecca, Leiden, 1931) says that the Hadhramis in Mecca are among the most serious competitors of the Indians in the money-lending business. "These come to Mekka almost invariably without money, but endowed with great adaptability and endless endurance. No sense of honour hinders them from making their choice of trade or situation accord solely with the advantages that circumstances offer. Many have begun as heavy porters in Jeddah where the guild of porters carries on the whole traffic between town and harbour: some of these porters become rich men. In Mekka, they, in the first place, seek situations as day labourers in some trade. Thus they gain local and technical knowledge of which they as soon as possible make the most on their own account; a 14-year old boy who has earned some 25 dollars at once puts 20 of them out at interest, and such small loans often bring in one hundred per cent. even though the time for which the money is lent is only a few months."

H 871 167 But the dubiously respectable profession of disguised money-lending was not the only occupation of Hadhramis in the Hejaz. Dr. Snouck Hurgronje says that the Hadhramaut supplied many professors and quotes as eminent amongst them the "almost dwarfish Muhammad Sa'id Ba Beseil" who acted as Amin al Fatwa to the Sheikh al Ulema. At that time the Hadhramis had "from of old" their own Sheikh who transacted business between the local government and his countrymen. Generally speaking the learned doctor gave it as his opinion that religion plays no part in the wanderlust of the Hadhramis, and other observers have made the same comment.

Emigration to the Hejaz, however, was, and no doubt is, for some, in a different category. Many students go there to study and Dr. Snouck Hurgronje says that the Hadhramis being brought up in a poor, cultureless land regard the great town of Mecca as a modern Babylon. Those who have a taste for learning derive from the holiness of Mecca blessings not to be found in the Hadhramaut. Immigrants soon adapt themselves to Meccan customs and consider the change a progress.

SA 162 167 H 167 Captain Seager estimates that there are about 5,000 Hadhramis in Saudi Arabia to-day. They live mainly in Jedda and Mecca. A few are to be found in Medina but it is doubtful whether they exceed a total of 30 souls. It would be true to say that since 1930 the Hadhramis in Saudi Arabia are decreasing in numbers. This decrease is no accident. Since the advent of the general economic depression, Hadhramis have found it more and more difficult to earn a living in Saudi Arabia. The finances of the country have been shaky for the past four years and money is naturally scarce. This has badly hit the shopkeeper class and by far the greatest number of Hadhramis are shopkeepers with the result that increasing numbers have elected to return home or emigrate to countries where prospects are somewhat brighter. SA 167

H 167 In normal circumstances a number of them are annually attracted to India and a greater number to the Straits Settlements and Dutch East Indies. A lesser but increasing number proceed to Massawa and Mogadisho.

H 167 457 SA 441 The Hadhramis in Saudi Arabia are almost exclusively (*a*) shopkeepers, (*b*) merchants either in a big or small way, (*c*) money-changers and money-lenders, or (*d*) domestic servants. The shopkeepers are by far the most numerous and it can be said with a degree of accuracy that every other shop (usually stocking cigarettes, matches, spices, cereals, paraffin, etc.) is owned by a Hadhrami who somehow manages to live on next to nothing, and gradually, over a period of years, collects a sum of money which will enable him to return to the Hadhramaut and live in peace and comfort from three months to four years. After this period the Hadhrami will bestir himself and return to his occupation once again. In his absence, a brother, cousin, relative or fellow tribesman will act for him.

SA 441 The merchant class is divided into two categories: (1) the big and well-to-do merchant with substantial capital, and (2) the smaller merchants with very limited capital. Category (1) with very few exceptions have taken up their abode permanently in Saudi Arabia. and for the most part have taken up Saudi nationality. This class generally invests its money in immovable property in Saudi Arabia. One Hadhrami in Jedda, for instance, owns about 120 houses, some of which are quite imposing buildings. Category (2) rarely take up their permanent abode in Saudi Arabia and do not change their nationality. They try to make a living in a small way, and, like the shopkeeper proceed on leave to the Hadhramaut when they have collected enough money for themselves and bought presents for their relatives. SA [426] The Hadhrami money-lenders and money-changers did a roaring trade up to 1930 but the Government then stepped in and clipped their wings. A number of them went out of business and took up shopkeeping and trading.

SA 463 H 167 The domestic servants are the poorest class. The domestic Hadhrami stays in Saudi Arabia from one to ten years. His wages are small, but like the shopkeeper he saves, scrapes and economises until he is in a position to proceed on furlough to the Hadhramaut. Some of the domestic servants are luckier but they are in the minority: if it should happen that they are employed by persons of means their future is well nigh assured. Their employers allow them to trade in a small way and eventually in the course of years they separate from their masters and set up on their own with quite a substantial capital. It occasionally happens that prominent Hadhramis are given official posts. During the Hashmite regime a Hadhrami (whose family is permanently domiciled in Saudi Arabia) was King Hussein's Minister of Finance. The Saudi Government a.o.

SA 641 The Saudi Government while excluding Hadhramis from official posts sometimes call them in as advisers and members of committees.

SA 563 H 167 The Hadhramis have a flair for getting on with all classes of the community. In Saudi Arabia they keep well in with the local Government, and, if it comes to a tug-of-war between the British Legation (representative of the Protecting Power) and the Saudi Arabian Government the Hadhrami takes good care to side with the Government. It is very rarely that a Hadhrami seeks the good offices of the British Legation in Jedda in any kind of dispute. If a Hadhrami elects to be very brave he puts up his case tentatively as he fully realises that his life is bound up with the life of the country and that he cannot afford to earn the hostility of any other sections of the community. Generally speaking, the Hadhrami, when he is not working day or night, spends his time sitting on a fence and very ably sums up a position before taking a plunge. The British Legation in Jedda finds them irritating at times as they never know from one day to another whether they are and wish to be considered as British Protected Persons or whether they are British Protected Persons and wish it kept a very dark secret.

It is probable that apart from the big merchant class—and they do not number more than 45 families—it is only on the very rarest occasions that the Hadhramis sever their connection with the Hadhramaut. The Hadhramis are like homing pigeons and find it difficult to stay away from their native country longer than a period of ten years.

H 167 *Aden.*—There are a considerable number of Hadhramis in Aden of whom about 40 are of importance. Du'an is most largely represented with members of the families of as Safi, Bazara, Bā 'Ashin, Bā Shanfar, Bā Sūdān, Bā Quhum, Bā Suleimi, Bā Tawīl, Bā Sindua, Bā Sam, Bā Hakīm, Bā Hamish, and Bā Juneid. From Shibam the families of Bā 'Ubeid and Bā Jarash are amongst those represented. Other families are Bā Fadhl, al Haddād, Bā 'Abbād, Bā Yusuf, az Zūeidi, and Barahīm. Of the Seiyids represented the principal family is the Āl 'Aidarus. The greater number of these important Hadhramis are merchants and traders.

There is a small but important community of Hadhramis in Abyssinia where the Seiyids of Bā Harūn and al Bār from Du'an have business connections.

APPENDIX I.

The Tribes of Yafa'.

Upper Yafais

With the exceptions noted, the Yafais all claim descent from Himyar. The tribes of Upper Yafa' are :

I. Mausata. They live to the east of Wadi Banā in Wadi Hatib, which is a tributary of the Banā. They number 4,540 fighting men ; their two Naqibs are of the Ahl Asker 'Ali and have their headquarters at Al Qudma. The tribe is divided into four quarters. The sections of the first quarter are Yaslemi, Al Mos'idi, Al Jaradi, and As So'adi. Those of the second are Al Hauthari, Ar Rushedi, and Al Irwi. The third has five, Al Isa'ī, Al Hatrashi, An Najdi, Al Hanashi and Al Falahi, and the fourth two, Al Alasi and AL QU'AITI. The district of the AL QU'AITI is situated in Balad Atif bin 'Amir Seilat Hatib and Jebel al 'Ayasha. Their villages are Mazaba, Shamran, Hamari, Kadan, Beit al Buali, Buala, Mosetir, Al Jah, Al Basiri, Harbub, Alat ad Deiri, Alat bin Ahmed, Dhafar, Alat bin 'Amir, Alat ash Shobali, Salab, Al Hulla, Beit al Kumali, Ad Dahia and Ariat al Yam. They also own the following villages in Seilat Hatib : Al 'Ala, Zil Maara, Alat Katram, As Salab, Al Hajar, Kabil at Tuweira, Dal Bueleis, Al Kurein, Hafah, Alat bin 'Amir. The Dabiani, Kutuan ash Shawahi, Na'wa, and Juban are reported to be further sections of the Mausata, and the Khulaqi (not Himyaritic but from Khuza'a beyond San'a) and Ar Rewi are friends of the tribe.

II. Dhubi, Dubi. The territory of this tribe is in the south of Upper Yafa'. They are bounded by Lower Yafa' on the south, on the east by Um Rasas, on the west by the Bo'si, and on the north by the Mausata and Dabiani. The tribe numbers 5,000 men, and the Dhubi Sheikh resides at Dhisurah. The sections of the tribe are Sura'ī or Ahl Dhi Sura, Sharafi, Ahl bin Salah or As Salahi, As Sa'idi, Ahl 'Attif, Ahl As Siyal or as Seili, Al Furdi and Al Hadhrami (practically independent). The Hadhrami are divided into the following subsections : Marfadi, Bakri, Ahl Mas'ud, 'Isa, Tanhi, Ahl Balhei and Ahl Sinan. The Ahl Bakri are said to be a section of the Dhubi tribe but entirely independent.

III. Muflahi. Originally this tribe migrated from Sad Marib. They are divided into two parts ; the larger live to the east of wadi Banā beyond the Halmin and the Sheibi, and their chief village is Al Jurba, and the smaller part live to the north, north-west and north-east of Jibal Hawi and the Sheiri country ; their chief village is Al Khalla. The sections of the tribe are : As Sakkaf, As Suleimani, Ad Daharia, Adh Dharhani, Al Mashali, Al Muflahi of Khallahanī, Ahl 'Abdulla, Ahl Manfara, Ahl Ar Rubo', Ahl Yunis, Al Fokara, Ahl Zakari and Al Ko'da, Ahl Na'man, Ahl al Jabal Al 'Alix and Ahl Za'mar.

IV. Bo'si. This tribe are bounded on the north by the Mausata, on the east by the Hadhrami, on the south by the Dhubi, and on the west by the Nakhibi section of the Yazidī tribe of Lower Yafa'. They number 2,500 of whom 1,200 are fighting men. There are two sections, Al Hauri and Al 'Amri.

V. Da'udi. They live in Al Had, bounded on the north and north-east by Al Hamrā of Beida, on the west by the Khulaqa, and on the south by the Dhubi. They number 600 to 700 of whom 280 to 300 are fighting men.

VI. Rub'atein. This territory is on the northern border of Upper Yafa'. The Juban and Na'wa bound it on the north, the Dabiani on the east, the Wadi Banā and the Sheibi on the south, and the Marais on the west. The territory is claimed personally by the Upper Yafa' Sultan and is said to have paid tribute to him for over 200 years. It is now in Imanic occupation. There are four districts, Rub'al 'Ilawī, Rub'al Akrī, Rub'al Sufī, and Rub'al 'Ureimi. The sections are Beni Keis and Rafai Tarfka (originally from Upper Egypt). The inhabitants number about 2,000 of whom 400 are fighting men.

VII. Sheibi. On the west this tribe are bounded by the Mareis, on the north by Rub'atein, on the east by the Dabiani, Rau and Muflahi, on the south-west by the Muflahi of Khalla and on the south-east by the Halmin. Their chief village is Bakhal. They number 10,000 of whom 2,500 are fighting men. Their connection with Upper Yafa' is indefinite and consists in a doubtful claim by the Naqibs to tribute and military assistance.

LOWER YAFAIS (Yafai Beni Qāsid or Beni Afif).

The following are the tribes of Lower Yafa':

I. Kaladi. They number 10,000 of whom 3,000 are fighting men. Their sections are, Huwidi, 'Umari, Maudha'a, Baki, Al Bakri, Al Mansari, Al Yusifi, As Sanadi, Da'asi, Saidī, At Talibi, Al Hanashi, Al 'Alawi, Al Hāji, Galladi, Qureiri, Sarahi, Gurdumi, Komati and Ahl Salim.

II. Yahari. This tribe number at most 12,000 of whom at least 6,000 are fighting men. The sections are, Bin Saba', Bin Soaja, Bin Jaradi, Dubhi, 'Umari, Muharrami, Shabahi, Muslimix, Maraban, 'Alawi, Rubiī, Himyar al Jibal, Himyar al Wadi, Sha'b al 'Armi, Jebel al 'Amtar, Suneidi.

III. Saadi. They number 4,000 to 5,000 of whom 1,500 are fighting men. Their sections are, Ahl Suleiman, Yahya Nasir, Ahl al Jibal al Kafi, Beni Ahwad bin Ahmed Naum, Maraban, Ahl bin al Ahwar, Ahl bin Qahtan, Wa'lani, 'Umari, Duweidi, Muhammadi, Tami, Kabila, Thamari 'Amiri, Bari'ī, Sarahi.

IV. Yazidi. The principal village of the tribe is 'Ali Khadra and the fighting men number 4,500 to 5,000. The sections are Al Batati, Ahl Nuffaji, Ahl 'Alawi Salih, Ahl Kabābi, Ahl Tallubi, Ahl Hama'ī, Dhuki, Sinani, Thauwadi and Ahl as Sa'id.

The Di-Nakhib are sometimes considered a tribe and sometimes a section of the Yazidi. They number about 400 fighting men, and their sections or sub-sections are Koro'ei, Kobali, Kanashi, Nasri, KASADI, Kausali, Aghbari, Nakhibi, Asari, Ammari, Quheimi, Mansuri, Bannaji, Murshidi, Faraji, Ahl 'Ileiya, Haji, MASHADI, Az Zifki, 'Awadi and 'Arashi. The KASADI are the origin of the Nakhib. Their village is Sheiwaha and they were reported to have 100 fighting men.

V. Mash'ali. This tribe number about 2,500 of whom 1,200 are fighting men. Their sections are Talibi, Asbahi, As Saadi, and As Salimi at Tani.

APPENDIX II.

HADHRAMAUT TREATIES.

PROTECTORATE TREATY WITH JEAMADAR 'ABDULLA BIN UMAR AND 'AWADTH BIN 'UMAR,—1888.

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Article 1.

"The British Government, in compliance with the wish of the undersigned 'Abdalla bin 'Umar bin 'Awadth al-Ka'yti on behalf of himself and his brother "Awadth bin 'Umar al-Ka'yti, hereby undertakes to extend to Mokalla and Shihr and their dependencies which are under their authority and jurisdiction, the gracious favour and protection of Her Majesty the Queen-Empress.

Article 2.

"The said 'Abdalla bin 'Umar bin 'Awadth al-Ka'yti agrees and promises, on behalf of himself and his brother 'Awadth bin 'Umar al-Ka'yti, and their heirs and successors, to refrain from entering into any correspondence, agreement, or treaty with any foreign nation or Power, except with the knowledge and sanction of the British Government; and further promises to give immediate notice to the Resident at Aden, or other British Officer, of the attempt by any other Power to interfere with Mokalla and Shihr and their dependencies.

Article 3.

"The above Treaty shall have effect from this date. In witness whereof the undersigned have affixed their signatures or seals at Shihr this first day of May one thousand eight hundred and eighty-eight.

QU'AITI-KATHIRI AGREEMENT, 1918.

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"I. The Qaiti Sultan, lord of Al Shahr and Al Mukalla and the Sultans of the family of Abdallah al Kathiri recognise that the province of Hadramaut shall be one province, the said province being an appanage of the British Empire under the Sultan of Al Shahr and Mukalla.

II. The Qaiti Sultan lord of Al Shahr and Al Mukalla acknowledges that the Sultans of the family of Abdallah are Sultans of Al Shanafir, but the family of Abdallah rule within Hadramaut over the towns and villages of Siwun, Terim, Teris, Al Charaf, Mariana and Al Gheil. It is acknowledged that the sub-tribes of Shanafir mentioned as follows shall be under the Sultan of the family of Abdallah: namely the tribes of Omar and Aamir; the sub-tribes of Al Kathiri, Al Awamir, Bag-iri and Gabiri and all that is within their boundaries, as is well known and recognised.

III. The Qaiti Sultan lord of Al Shahr and Al Mukalla contracts on his own behalf and of his heirs and successors on the one hand, that he acknowledges and recognises the rights and suzerainty of the Sultans of the family of Abdallah and their heirs and successors over the said towns and villages as well as the sub-tribe of Shanafir aforenamed in Article II above; and also that he will not interfere with it in any matter whatsoever, and that he recognises them as Sultans absolute in their own country as defined in Article II.

IV. The Sultans of the Abdallah family admit on their own behalf and that of their heirs and successors on the other hand, that they will not interfere in any way soever with the Government of Hadramaut, with the exception of the towns and villages aforenamed in Article II and likewise the sub-tribe named in the said Article; and agree that they have no power to interfere in any other places.

V. The Abdallah Sultans acknowledge and recognise that the treaty signed between the British Government and the Qaiti Government in 1888 is binding upon them, just as if they had themselves made it, and they agree to conform to its conditions faithfully. They further recognise that all their negotiations and correspondence with the British Government shall be carried on through the Qaiti Sultan Lord of Al Shahr and Al Mukalla.

VI. Both parties agree to suppress disorders both now and in future, immediately; they agree to forgive and forget all that has passed and to renounce severally all

648 631 vendetta or claims for compensation; they agree to preserve in future security on the roads existing within their well-known frontiers, to enforce justice according to the Sheria and respect for the higher authority, to succour the oppressed and to maintain the common law within the stated boundary.

VII. The aforesaid agree to give each other mutual assistance in case of any transgression committed by either of the two parties against their subjects or friends or any person connected with them, or against a sherif, a wayfarer or any defenceless person. They agree mutually to defend life and property, as well as their followers and subjects and any who seek their hospitality, as long as the boundaries named shall endure; they further agree to treat them with the same justice and equity that they show towards their friends.

VIII. The aforesaid agree that absolute commercial freedom shall prevail, and that tithes shall be collected to the amount fixed from all persons impartially who are subjects of the aforenamed Sultans.

IX. If either of the aforenamed Sultans desires to visit the other he must give notice of his intention, so that fitting preparations may be made to receive him; and in no case soever must the number of the soldiers exceed 50, so as to avoid the occurrence of brawls between soldiers.

X. The Qaiti Sultans and those of the Kathiri family alike agree to give mutual assistance in so far as in them lies in any organisation which is directed to the promotion of the well-being and prosperity of the Hadramaut.

XI. In order to promote the acceptance of the aforesaid conditions between the Sultan of Shahr and Mukalla and the Sultans of the family of Abdallah of the Kathiri family, the British Government shall endeavour to settle all differences arising in future between the aforesaid, from the date of the signature of this treaty through the intermediary of the Governor of Aden."

There were engagements in 1863 and 1873 with the Naqib of Mukalla and the Jemadar of Shihr for the abolition of the Slave Trade in their dominions. In 1882 there was an agreement with the Qu'aitis by which they undertook not to dispose of their territories except to the British, to provide for the ex-Kasadi Naqib, and to abide by British advice in their dealings with neighbouring chiefs and foreign powers. The agreement also provides for the payment of a stipend of 360 dollars to the Qu'aiti providing the stipulations of the agreement are fulfilled.

These agreements and one or two others of historic interest will be found in Aitchison's Treaties.

631 Pact Concluded between Āl'abdulla and All Nahd and Beni Shabib.

Praise be to God.

"On the 10th of Moharram 1264 (A.D. 1848), Sultan 'Abud bin Salim bin Muhammad bin Ahmed al Kathiri and All Nahd and Beni Shabib came to an agreement.

Sultan 'Abud acted as Representative of Sultan 'Abdulla bin Nuhsin bin Ahmed and all the Sultans of Āl 'Abdulla bin 'Umar.

Each representative of the Nahd on behalf of his section and those submissive and obedient to it, has given an undertaking to follow and respond to the call of the Sultan whenever received and go against anyone whomsoever he may be and wherever he may be, They are prepared to respond to the call of the Sultan in whatever may be of interest to him. In accordance with tribal usages they will have to carry it out while every thing which would be harmful to him they will have to abandon. All the above has been undertaken and whoever contradicts the above will be considered to have committed a breach of the undertaking.

The Sultan has also given an undertaking to those who have given undertakings to him to treat them with all becoming respect as herein stated. All customary gifts which the Nahd were in the habit of receiving from the Sultan and his predecessors shall be given to those mentioned in this document. Every friend of the Sultan is their friend and his foe is also their foe. They will comply with the Commandments of God.

The Representatives of the Nahd and Beni Shabib sections (52 signatures)."

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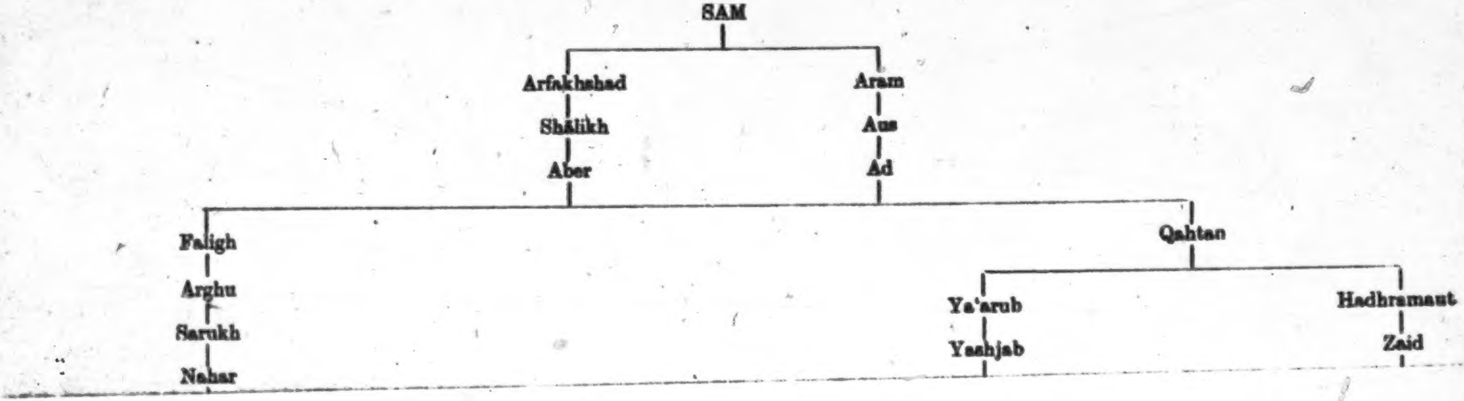
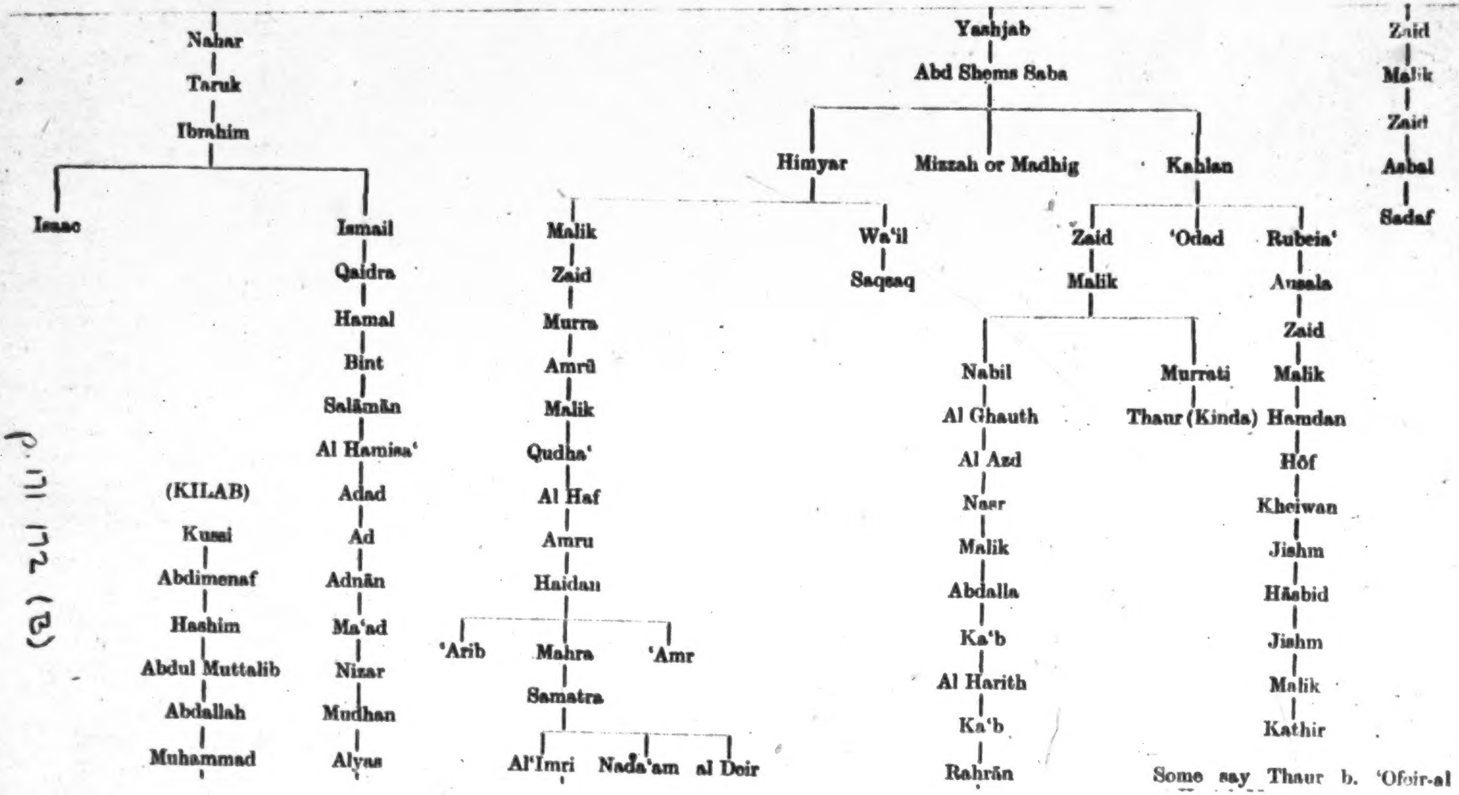
APPENDIX III.

THE PROGENY OF SHEM TO SHOW THE DESCENT OF THE TRIBES OF HADHRAMAUT AND NEIGHBOURING COUNTRIES.


SAM
Arfakhshad
Shâlikh
Aber
Aram
Aus
Ad
Faligh
Arghu
Sarukh
Nahar
Qahtan
Ya'arub
Yashjab
Hadhramaut
Zaid

173

1: Ingrams G-5 (1934-35)1936 MM2 Hadhramaut MM2


Nahar
Taruk
Ibrahim
Isaac
Ismail
Qaidra
Hamal
Bint
Salāmān
Al Hamisa'
Adad
Ad
Adnān
Ma'ad
Nizar
Mudhan
Alyas
(KILAB)
Kussi
Abdimenaf
Hashim
Abdul Muttalib
Abdallah
Muhammad
Malik
Zaid
Murra
Amrū
Malik
Qudha'
Al Haf
Amru
Haidan
'Arib
Mahra
'Amr
Samatra
Al'Imri
Nada'am
al Deir
Yashjab
Abd Shems Saba
Himyar
Mizzah or Madhig
Kahlan
Wa'il
Saqeaq
Zaid
'Odad
Rubeia'
Malik
Nabil
Murrati
Thaur (Kinda)
Al Ghauth
Al Azd
Nasr
Malik
Abdalla
Ka'b
Al Harith
Ka'b
Rahrān
Ausala
Zaid
Malik
Hamdan
Hōf
Kheiwan
Jishm
Hāsbid
Jishm
Malik
Kathir
Zaid
Malik
Zaid
Asbal
Sadaf

Some say Thaur b. 'Ofeir-al

p. 172 (B)

173

Muhammad
Fatuma
Hussein
Ali Zain al Abidin
Muhammad al Baqir
Jaffar as Sadiq
Ali al Oraidhi
Muhammad an Naqib
Isa
Ahmed

Alyas
Muderikah
Huzeimah
Kinana
Nither
Malik
Fihri
Ghalib
Luri
Kiabu
Murra
Kilab

Al'Imri Nada'am al Deir
al Qamr al Masalla al Masāka

Rahrān
Abdalla
'Adthan
Dōs
Ghanim
Fahm
Malik

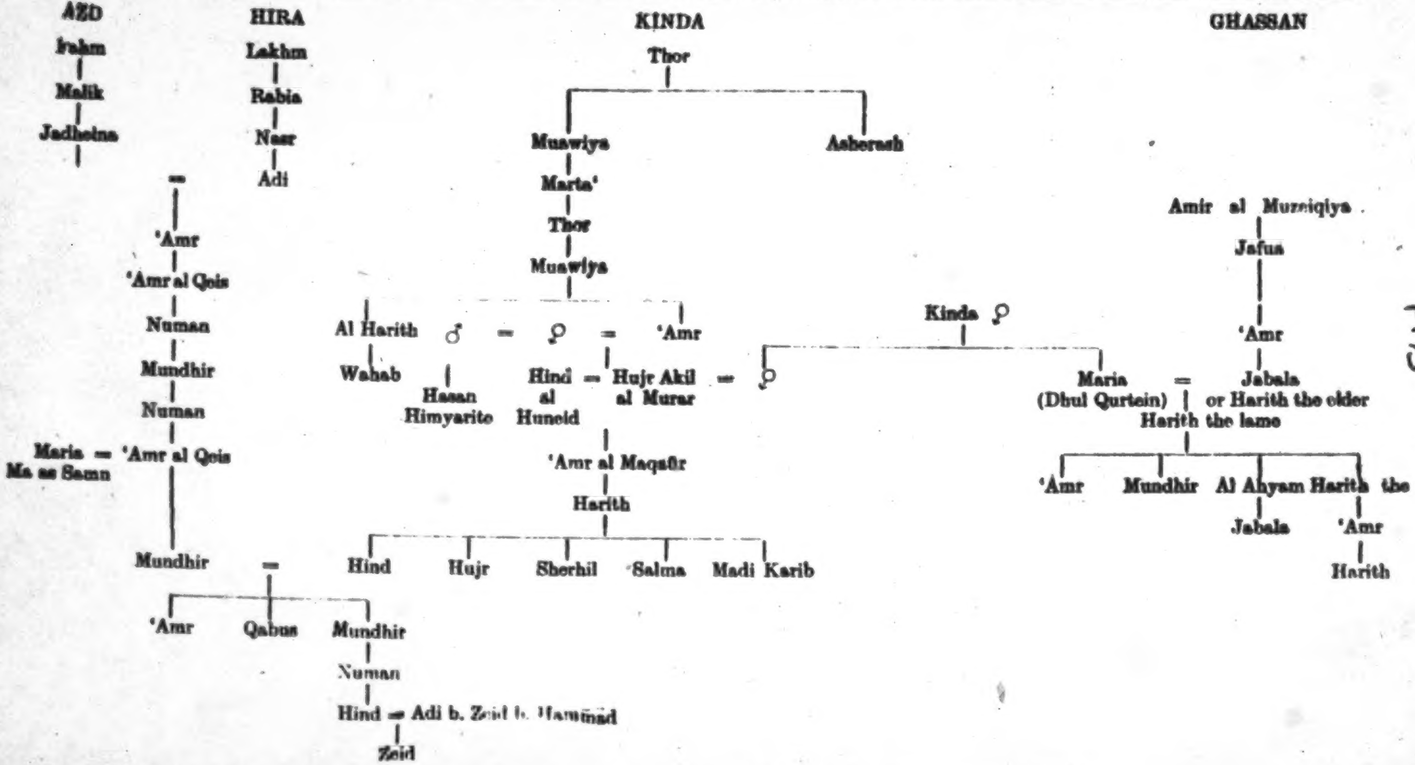
Some say Thaur b. 'Ofeir-al Harith-Man-'Adad.

Seiyid Abdulla bin Muhammad as Saqqaf in his *Lives of the Hadhramaut poets* gives the poet 'Amr al Qeis Genealogy as follows:—'Āmr al Qeis bin Hujr bin al Harith bin 'Amr al Maqsūr bin al Harith bin 'Amru bin Hujr b. 'Amru Akil al Mūrar b. Muawiya al Akramin b. al Harith b. Muawiya b. Thor b. Marta' b. Kinda b. 'Ofeir b. 'Adi b. al Harith b. 'Mura b. Ādad b. Zaid b. Yashjub b. 'Ariba b. Zeid b. Rabia b. Kahlan b. Saba b. Yashjub b. Ya 'Arub b. Qahtan.

37875

ק171 172 (C)

TREE SHOWING THE DESCENT OF THE KINDA KINGS AND THEIR CONNECTION WITH THE LINES OF AZD, HIRA AND GHASSAN.


AZD
Fahm
Malik
Jadheina
HIRA
Lakhm
Rabia
Nasr
Adi
=
'Amr
'Amr al Qois
Numan
Mundhir
Numan
Maria = 'Amr al Qois
Ma as Samn
Mundhir
=
'Amr
Qabus
Mundhir
Numan
Hind = Adi b. Zeid b. Hammad
Zeid
KINDA
Thor
Muawiya
Marta'
Thor
Muawiya
Asherash
Al Harith
Wahab
♂ = ♀ = 'Amr
Hasan Himyarite
Hind al Huneid = Hujr Akil al Murar = ♀
'Amr al Maqsūr
Harith
Hind
Hujr
Sherhil
Salma
Madi Karib
Kinda ♀
GHASSAN
Amir al Muzeiqiya
Jafna
'Amr
Maria (Dhul Qurtein) = Jabala or Harith the elder
Harith the lame
'Amr
Mundhir
Al Ahyam
Jabala
Harith the
'Amr
Harith

Further genealogical details of these families may be found in Masudi. *Muruj adh Dhahab*.

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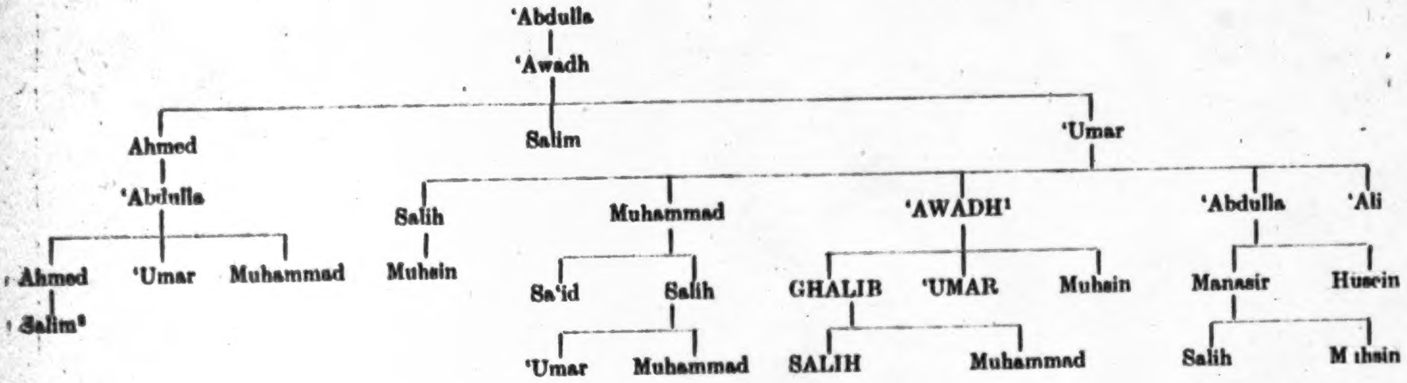
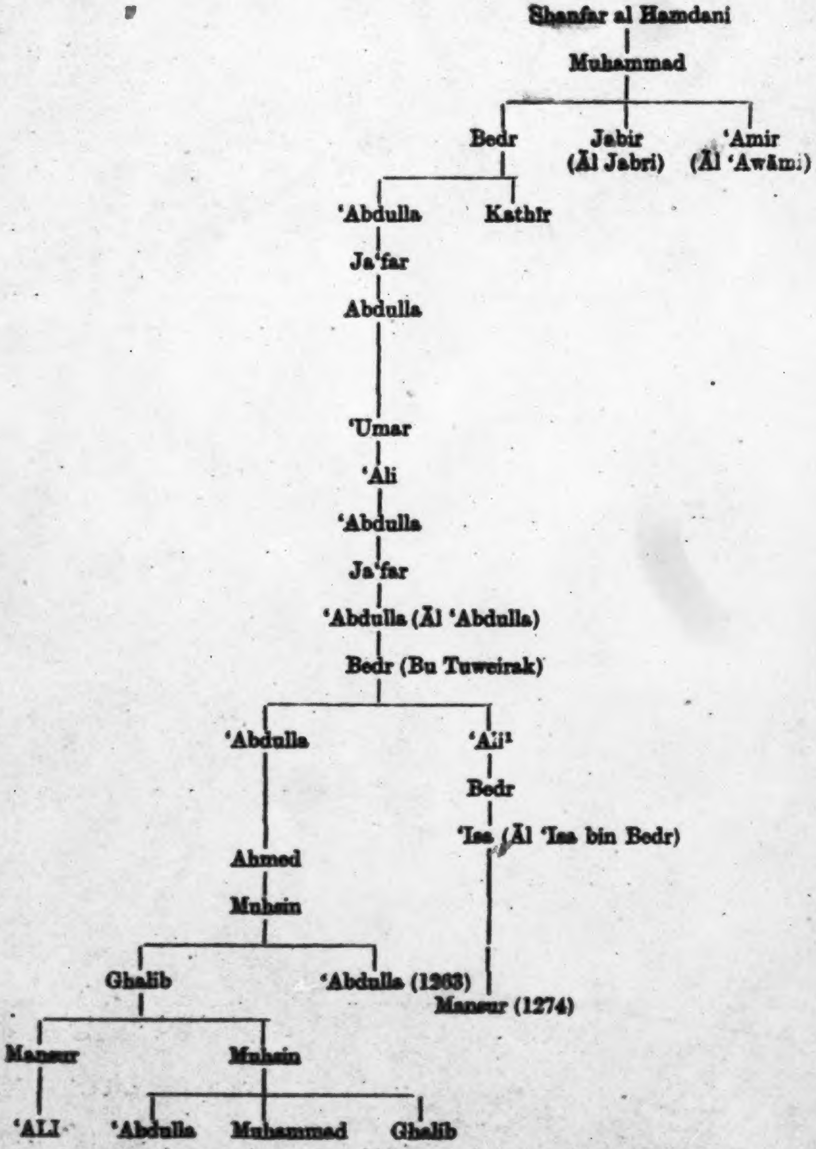
GENEALOGICAL TREE OF THE QU'AITI DYNASTY OF HADHRAMAUT.


'Abdulla
'Awadh
Ahmed
Salim
'Umar
'Abdulla
Salih
Muhammad
'AWADH[1]
'Abdulla
'Ali
Ahmed
'Umar
Muhammad
Muhsin
Sa'id
Salih
GHALIB
'UMAR
Muhsin
Manasir
Husein
Salim[2]
'Umar
Muhammad
SALIH
Muhammad
Salih
Muhsin

[1] Sultans marked in Capitals.

[2] The *Wazir* in 1934–35.

GENEALOGICAL TREE OF THE KATHĪRI DYNASTY OF HADHRAMAUT.


Shanfar al Hamdani
Muhammad
Bedr
Jabir (Āl Jabri)
'Amir (Āl 'Awāmi)
'Abdulla
Kathir
Ja'far
Abdulla
'Umar
'Ali
'Abdulla
Ja'far
'Abdulla (Āl 'Abdulla)
Bedr (Bu Tuweirak)
'Abdulla
'Ali[1]
Bedr
'Isa (Āl 'Isa bin Bedr)
Ahmed
Muhsin
Ghalib
'Abdulla (1263)
Mansur (1274)
Mansur
Muhsin
'ALI
'Abdulla
Muhammad
Ghalib

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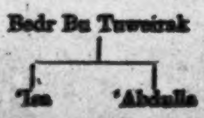
[1] Van den Berg gives :—


Bedr Bu Tuweirak
'Isa
'Abdulla

APPENDIX IV.

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Account of an Excursion in Hadhramaut by Adolphe Baron Wrede, *Memoir of the South Coast of Arabia from the entrance of the Red Sea to Misenat,* 1839, by Captain S. B. Baines.

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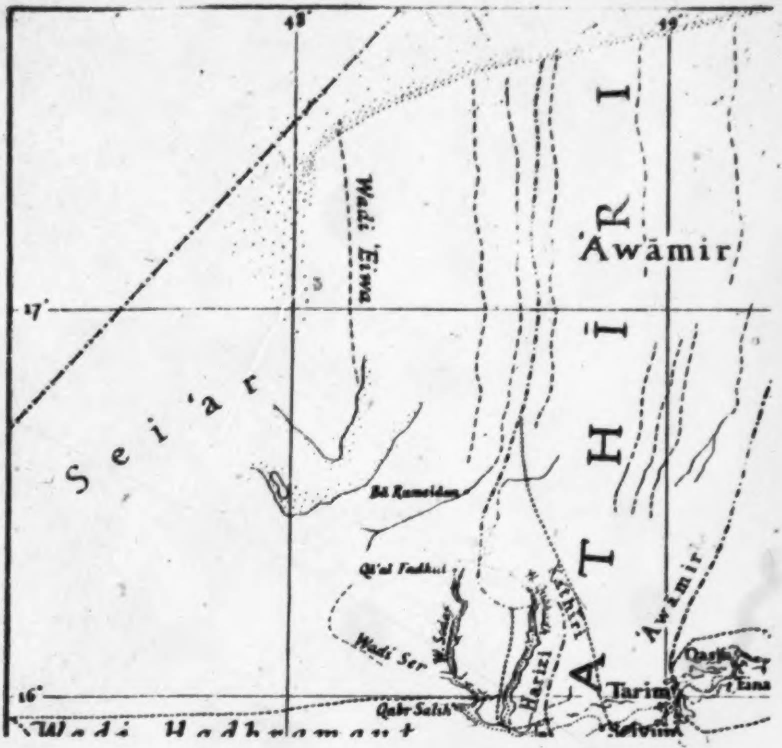
([illegible]) Wt. [illegible] [illegible] 12.36 P. St. [illegible]

1: Ingrams G-5 (1934-35) 1936 MM2 Hadhramaut MM2

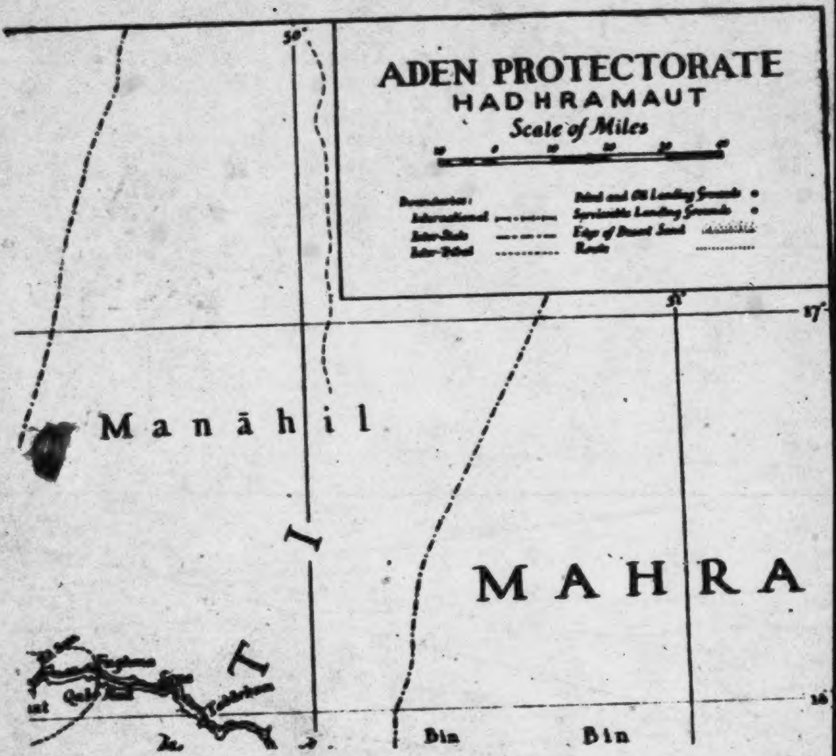
131


48°
49°
17°
16°
Wadi Eiwa
ʻAwāmir
Seiʻar
A T H Ī R I
Bā Rameidan
Wadi Ser
Qabr Salih
Harizi
ʻAwāmir
Tarim
Seiyun
Wadi Hadhramaut

End map (A)

1: Ingrams G-5 (1934-35) 1936 MM2 Hadhramaut MM2

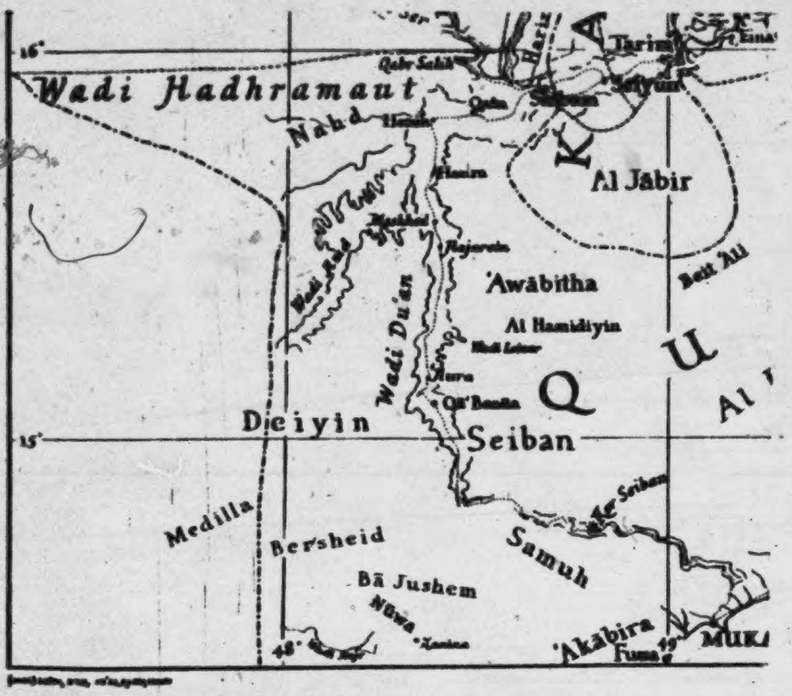
131


ADEN PROTECTORATE
HADHRAMAUT
Scale of Miles
Boundaries:
International
Inter-State
Inter-Tribal
Serviceable Landing Grounds
Edge of Desert Sand
Routes
50°
51°
17°
16°
Manāhil
MAHRA
I
T
Qal'a
Bin
Bin

End map (B)

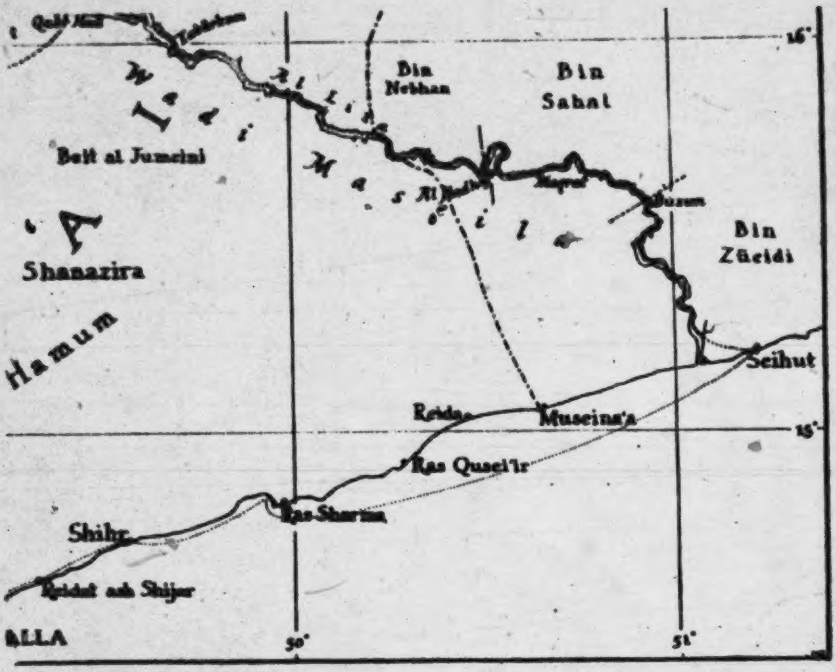
1: Ingrams G-5 (1934-35) 1936 MM2 Hadhramaut MM2

131


16°
15°
48°
49°
Wadi Hadhramaut
Qabr Salih
Tarim
Seiyun
Shibam
Qatn
KA
Nahd
Al Jābir
Beit 'Ali
Hajarein
'Awābitha
Al Hamidiyin
Wadi Du'an
Q
U
Al
Deiyin
Seiban
Medilla
Bersheid
Bā Jushem
Nūwa
Samuh
'Akābira
Fuma
MUK

End map (C)

1: Ingrams G-5 (1934-35) 1936 MM2 Hadhramaut MM2


Qabr Hud
W a d i
A l L i s
M a s i l a
Bin
Nebhan
Bin
Sahal
Beit al Jumeini
'A
Shanazira
Hamum
Bin
Züeidi
Seihut
Reida
Museina'a
Ras Quseil'r
Ras Sharma
Shihr
Reidat ash Shijer
ALLA
16°
15°
50°
51°

End map (D)

k: Ingrams
131

The plan for the End Map is as follows:

A	B
C	D